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THE

LORD'S SUPPER

FULLY CONSIDERED,

IN A

REVIEW

OF THE

HISTORY OF ITS INSTITUTION.

WITH

MEDITATIONS and EJACULATIONS suited to the several Parts of the Ordinance.

To which are prefixed

Three DISCOURSES delivered at the LORD'S TABLE.

2 Vols. in one

BY THE LATE REV. JOHN OWEN, D. D.

Vol I.

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1798.

TWO TREATISES

BY

DR JOHN OWEN.

VIZ.

THE LORD'S SUPPER

FULLY CONSIDERED.

AND

TWENTY FIVE DISCOURSES

ON THE

LORD'S SUPPER.

DISCOURSE I.

June 8. 1673.

FAITH is bounded in every ordinance by its objects and acts.

The general object of saving faith respecting God is the truth of his word and promises, Rom. xviii. 8. The special object of our faith in this ordinance, is the death and sufferings of Christ. Herein he is "evidently set forth crucified before our eyes." And we must act faith upon three things with respect to his death.

First, The personal love of Christ to our persons; from whence it was that he died for us, so saith the apostle "who loved me and gave himself for me," Gal. ii. 20. Were we helped to raise up our hearts by faith to apprehend Christ's love to our persons, it would greatly help us in this ordinance. The Lord lift us up above our fears, and give us a view by faith, not only of the love of Christ in general, but that he personally loved us, even this whole church.

Secondly, The sufferings of Christ. In this ordinance we are to act faith upon his death, as therein undergoing the punishment due to our sins. It is to mind us that "he made his soul an offering for sin, that he suffered the just for the unjust, bearing our sins in his own body on the tree," that they should not come into judgment.

Thirdly, The effects of Christ's death, which was the making an atonement for all our sins, the making peace between God and our souls, bringing in everlasting righteousness. Under the law we find, that "the blood of bulls and goats, and the ashes of a heifer sprinkling the unclean, sanctified to the purifying of the flesh," and the people were thereby legally cleansed; "How much more

ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf to God, purge our conſciences from dead works to ſerve the living God," Heb. ix. 13, 14.

The acts of faith in this ordinance are,

Firſt, Recognition. That faith which is exerciſed on the death of Chriſt that is paſt, is to call it over, and make it preſent to the ſoul. It is to realize it, and bring it before us. It is not a bare remembrance of it, but ſuch a one as makes it preſent. And where there is faith there is the ſame advantage to a believing ſoul in the participation of this ordinance, as there could have been if we had ſtood by the croſs.

Secondly, Faith works by reflecting to humiliation. "They ſhall look on him whom they pierced, and mourn" for all their unkindneſs and unthankfulneſs to their Saviour. And when we come to this work in this ordinance, ſelf-abaſement, ſelf-abhorrence, and brokenneſs of heart will be acted, and flow forth in abundance of love to Jeſus Chriſt.

Thirdly, Another act of faith in this ordinance is, Thankfulneſs to God for his wiſdom and grace, in contriving this way of our ſalvation, and thankfulneſs to Chriſt, in whom was this mind, that "being in the form of God, and thinking it no robbery to be equal with God, he took upon him the form of a ſervant, and became obedient unto death, even the death of the croſs," that he might ſave us from our ſins. If the Lord be pleaſed to lead us to act faith in any of theſe things, in ſome ſignal and eminent manner, we ſhall find an advantage in this ordinance.

DISCOURSE II.

July 6. 1673.

To help you in the exerciſe of faith in the adminiſtration of this ordinance, I would briefly ſhew what it is to have a ſacramental participation of Jeſus Chriſt.

When the world had loſt the underſtanding of this myſtery, for want of ſpiritual light, they contrived a

means to make it up, very eaſy on the part of them that did partake of it, and very prodigious on the part of the prieſt. For he, in a few words, turns the bread into the body of Chriſt, and the people had no more to do but to receive it, as ſuch, into their mouths. It was the loſs of the underſtanding of this myſtery that put them upon that invention.

There is indeed a figure or repreſentation in this ordinance, but that is not all; when the bread is broken it is a figure, a repreſentation that the body of Chriſt was broken for us. But there is alſo a real exhibition of Chriſt unto every believing ſoul. This is diſtinct from the tender of Chriſt in the promiſes of the goſpel. In the promiſes, the perſon of the Father is particularly looked upon as propoſing and tendering Chriſt to us. In this ordinance, as God exhibits him, ſo Chriſt makes an immediate tender of himſelf, and calls our faith to have reſpect to his grace, to his love and to his readineſs, to unite and ſpiritually incorporate with us. He tenders himſelf to us not in general but under a ſpecial conſideration, *viz.* as having made an end of ſin, and done all that was to be done between God and ſinners that they might be at peace.

Chriſt made a double preſentation of himſelf. *Firſt*, As the great mediator, when he offered himſelf a ſacrifice on the croſs for the accompliſhing the work of man's redemption. *Secondly*, He preſented himſelf to God in heaven, there to do whatever remained to be done with God on our behalf by his interceſſion. The interceſſion of Chriſt is the preſentation of himſelf to God upon his oblation and ſacrifice. He preſents himſelf to God to do with him what remains to be done on our part to procure mercy and peace for us; and he preſents himſelf to us in this ordinance (which anſwers to that interceſſion of Chriſt above, and is a counterpart of it) to do what remains to be done on the part of God; to give in peace, and mercy, and the ſealed covenant to us.

There is this ſpecial exhibition or tender of Jeſus Chriſt; and this directs to a ſpecial exerciſe of faith, that we may know how to receive him in this ordinance. And *Firſt*, Let us receive him as one that hath actually accompliſhed the great work of making peace with God

for us; blotting out our sins, and bringing in everlasting righteousness. *Secondly*, As one that hath done this work by his death. It is a relief when we have an apprehension that Christ can do all this for us: But he does not tender himself to us as one that can or will do it upon such and such conditions as shall be prescribed, but as one that hath done it, and so we must receive him, if we intend to glorify God in this ordinance, *viz.* as having blotted out all our sins, and purchased for us eternal redemption.

Let us act faith on Jesus Christ, as one who brings along with him mercy and pardon, procured by his death: all mercy and grace that is in the heart of God and in the covenant. To have such a view of him, and so to receive him by faith is the way to give glory to God, and to have peace, and rest in our own bosoms.

DISCOURSE III.

Aug. 10. 1673.

To a due attendance on this ordinance it is requisite, not only that we be in a spiritual frame, but that we endeavour to bring and fix our hearts to some special thoughts with respect to this special ordinance; wherein the principal act on the part of God, and the principal act on our part, with respect to Christ, are gloriously represented.

The great act of God, with reference to Christ, is the exhibiting of him. God did two ways exhibit Christ.

First, There was, as I may call it, on the part of God, a legal exhibition of Christ, mentioned by the apostle, Rom. iii. 28. "Whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness, for the remission of sins, that he might be just and the justifier of him which believeth in Jesus." This I call God's legal exhibition of Christ, when he set him forth to undergo the curse of the law, that we might be blessed. This setting forth of Christ is here represented in this ordinance when the bread is

broken. And this is that which you may exercise your faith on in this ordinance, that as the bread is here set forth to be broken, so God, to declare his own righteousness, hath set forth Christ to be bruised and broken, to undergo the sentence of the law. Thus we have a gracious sight of God's holiness in this ordinance.

Secondly, He doth exhibit Jesus Christ in the promises of the gospel. And it might be with some respect to this ordinance, that the gospel invitations, which have the nature of promises, were in the Old Testament set forth by eating and drinking. Isa. lv. 1. "Ho, every "one that thirsteth, come ye to the waters, and he that "hath no money, come ye, buy and eat, yea come, buy "wine and milk without money and without price." God having provided Jesus Christ to be the food of our souls, he doth propose and exhibit him in the gospel as such. And what a blessed representation is there hereof in this ordinance? Here God makes a visible tender of Christ, as exhibited in the promises of the gospel for the life, food, and strength of our souls. To answer the promises, he here makes this tender unto us.

Thus you see the principal act of God in this ordinance, is the exhibiting of Jesus Christ unto us. The great act on our part, with respect to Christ, which is also represented in this ordinance, is the reception of him by faith. It is not enough that God hath set forth Christ to declare his righteousness, and in the promises of the gospel. Unless we receive Christ, we shall come short of all the design of grace and mercy therein. "As many as receiv-"ed him, to them gave he power to become the sons of "God; even to them that believe on his name," John i. 12.

If there be any thing that is brought and tendered to you, unless you receive it, there is nothing done. Things are but in the same state wherein they were. Notwithstanding all the tenders that God makes of Jesus Christ in both the ways mentioned, if there be not an act of faith in receiving him, we shall have no benefit by it. Now can any thing be more lively represented to us with respect to Christ, who is tendered to us, than our receiving of the bread in this Sacrament. But if we act not faith therein, it will be but a bare representation. There-

fore, if we believe that God is in good earneſt with us in the tender that he makes of Chriſt, let us not be backward on our part, that the ſacramental rites may not be empty ſigns to us.

REMARKS

ON THE

PLAIN ACCOUNT, &c.

I AGREE with the author of the plain account of the ſacrament, in the following propoſitions, which he lays down as the foundation of his work.

" I. The partaking of the Lord's ſupper is not a duty " of itſelf, or a duty apparent to us from the nature of " things; but a duty made ſuch to Chriſtians, by the " poſitive inſtitution of Jeſus Chriſt.

" II. All poſitive duties, or duties made ſuch by in- " ſtitution alone, depend entirely upon the will and de- " claration of the perſon who inſtitutes or ordains them, " with reſpect to the real deſign and end of them, and " conſequently to the due manner of performing them.

" III. It is plain, therefore, that the nature, the de- " ſign, and the due manner of partaking of the Lord's ſup- " per, muſt of neceſſity depend upon what Jeſus Chriſt, " who inſtituted it, hath declared about it.

" IV. It cannot be doubted that he himſelf ſufficient- " ly declared to his firſt and immediate followers, the " whole of what he deſigned ſhould be underſtood by it, " or implied in it.

" V. It is of ſmall importance, therefore, to Chriſti- " ans, to know what the many writers upon this ſubject, " ſince the time of the evangeliſts and apoſtles, have af- " firmed; much leſs can it be the duty of Chriſtians to " be guided by what any perſons, by their own authority, " or from their own imaginations, may teach concerning " this duty.

" VI. The paſſages in the New Teſtament, which re-

" late to this duty, and they alone, are the original ac-
" counts of the nature and end of this inſtitution, and the
" only authentic declarations, upon which we of latter
" ages can ſafely depend; being written by the imme-
" diate followers of our Lord; thoſe who were witneſ-
" ſes themſelves to the inſtitution, or were inſtructed in
" it, either by thoſe who were ſo, or by Chriſt himſelf:
" and conſent in delivering down one and the ſame ac-
" count of this religious duty.

" VII. The writers of the New Teſtament give an
" account of the inſtitution of the Lord's ſupper, in the
" following paſſages; which therefore are principally to
" be regarded: *viz.* St Matthew, chap. xxvi. ver. 26;
" &c. St Mark, chap. xiv. ver. 22, &c. St Luke,
" chap. xxii. ver. 19, &c. And St Paul, 1 Cor. chap.
" xi. ver. 23, &c."

And after this author's example, I have made it my care to explain theſe paſſages that give us the account of this inſtitution, that all who are concerned may be led into a right way of judging about it, and be directed to the whole of their duty in obſerving it: For I think with him, that this method of examining into the nature and end of this ordinance, muſt needs recommend itſelf to every one who has " a ſincere deſire that the
" doctrine of Chriſt alone ſhould prevail in a matter,
" which muſt depend upon his will, and can depend up-
" on nothing elſe." Plain account, preface, p. 8. Octavo edition.

I cannot therefore but fancy, that we are like two friendly travellers, who being bound to the ſame place, ſet out together, and are taking the ſame road; but alas! before we are got half way to our journey's end, I am forced to leave our author, and go on by myſelf, becauſe he ſits down and will go no farther.

This " the ſitting down in the way," ſeems to me to be a juſt repreſentation of their caſe, who take up with the religion of the means as ſufficient to anſwer all the purpoſes of being religious, and neglect the religion of the end; who think that reading and hearing of the word, praying to God, partaking of the ſacrament, &c. are all to which they need attend, and are unconcerned about being truly pious.

I do not ſpeak this with the leaſt deſign to reflect up-

on the ſuppoſed author of the plain account; a friend to the right and liberties of mankind; a perſon of a fair reputation, and one whoſe piety I have no reaſon to call in queſtion: but were his character the very reverſe of all this, I have nothing here to do with it; for all my concern is with his book. And when I conſider him purely as a writer of that, I cannot but think that he comes under this cenſure. For ſuch is his manner of treating the Lord's ſupper, that it may juſtly be ſaid of him, that he leaves out the religion of the end of this inſtitution, and takes up with the religion of the means, as anſwering all the good purpoſes that are to be ſerved by the ordinance.

That which I call the religion of the means, is the obſerving the rites which our Lord has inſtituted, and commanded us to obſerve in remembrance of him, and the being ſerious in remembering him: and that which I ſpeak of as the religion of the end, is the being found in thoſe duties to which the Sacramental rites are directing us; and for the ſake of which Chriſt hath commanded us to obſerve theſe rites in remembrance of him.

It cannot be juſtly ſaid of the plain account, that it takes no notice of the religion of the end; for it tells us "that the nature of the thing itſelf, (this holy inſtitu-"tion) conſidered in all its circumſtances, directs the "mind of a Chriſtian to many thoughts, which are of "the greateſt importance to himſelf, and may thus prove, "by its own tendency and good effect upon a moral a-"gent, not only an act of obedience to his Lord's com-"mand; but a mean leading to his own greater increaſe "in all that is worthy of a man and a Chriſtian." p. 106. and ſeveral other paſſages there are in this book to the ſame purpoſe, particularly p. 156, 181.

But after all ſo much is ſaid of the remembrance of Chriſt, and ſo little of the end of this remembrance, that it is not at all to be wondered at, that the admirers of the plain account ſhould take up with the notion, "that "the ſerious remembrance of Chriſt is all that about "which they need to concern themſelves, when they are "at his table."

And indeed this is the very doctrine that the author is teaching us: For he tells us, that the important thoughts to which the inſtitution may direct the mind of

a Chriſtian, " are not abſolutely neceſſary to the perform-
" ance of the duty, p. 106. That the eſſence of this
" duty conſiſts in the remembrance of Chriſt, p. 103.
" That to eat this bread, and drink this wine, as becomes
" Chriſtians, in a religious remembrance of Chriſt's death,
" is truly and ſufficiently to anſwer the end of the inſti-
" tution, p. 117. That at the time of your own par-
" taking of the bread and wine, the great point (and in-
" deed the only point eſſential, or abſolutely neceſſary,)
" is the attendance of the mind upon that remembrance
" of Chriſt, which diſtinguiſhes the eating this bread, and
" the drinking this wine, from common eating and drink-
" ing, Page 118. And that, the miniſter's putting you
" in mind of your duty of eating and drinking in remem-
" brance of Chriſt's death, at the inſtant of delivering
" the bread and cup, ſecures you from all ſuch deviation
" of thought or improper behaviour, as can affect the
" eſſence of this religious action; and directing you to
" the remembrance of what was deſigned to be now reli-
" giouſly remembered, makes it impracticable for you,
" if you are truly ſerious, and in earneſt, to eat or drink
" *unworthily*. Page 120."

This doctrine having a natural tendency to make as many as receive it careleſs or rather wholly unconcerned, about the religion of the end, when they are at the Lord's table, is likely to have ſo ill an effect upon communicants, that I think it neceſſary to examine it, and ſhew that it has no good foundation to ſupport it.

The author ſuppoſes that he finds this doctrine in the hiſtory of the inſtitution of the Lord's ſupper: For having given us this hiſtory, in the words of three of the evangeliſts, and St Paul, under his 7th propoſition; he thus proceeds,

" VIII. It appears from theſe paſſages that the end
" for which our Lord inſtituted this duty, was the re-
" membrance of himſelf.

" IX. Whoever therefore in a ſerious and religious
" ſenſe of his relation to Chriſt, as his diſciple, performs
" theſe actions of eating bread, and drinking wine in re-
" membrance of Chriſt, as of a perſon corporally abſent
" from his diſciples, moſt certainly performs them a-
" greeably to the end of the inſtitution declared by
" Chriſt himſelf, and his immediate diſciples."

But what is the point to be proved? Not that the remembrance of Christ is one end of this institution, for that I readily grant; but that this remembrance is the *sole* or *chief* and *ultimate* end of it. And I deny that this appears from any of the passages referred to.

It is plain indeed that the remembrance of Christ, is the only end of the institution, that is spoken of in express words. For he did not say, "This do that you "may be found in this or that duty, as that you may "love me, for instance;" but only, "This do in remem- "brance of me:" But may not more be implied in his words than they express? Is it not thus in several instances of the same nature with this? How frequently are hearing, knowing, considering, &c. the only things mentioned; and with a design to put us upon those duties, and that carriage to which these acts should in reason be leading us? Nay, thus it is as to the remembrance of God. For the words of Solomon, "Remember now "thy Creator in the days of thy youth," Eccl. xii. 1. are readily understood as meaning the same as if he had said, "Fear God, keep his commandments, in the days of "thy youth," ver. 13. For it cannot be thought that he recommends this remembrance, as what alone and by itself, will be of any service: No, but as a means leading to such an end. And by a parity of reason we may say, that Christ did not institute such rites, and command us to observe them in remembrance of himself, and so recommend this remembrance to us, as what alone, and by itself will be of service to us; no, but as proper to lead us to such duties as are agreeable to the nature of this remembrance.

It appears from the account that St Paul gives us of the behaviour of the Corinthians, 1 Cor. xi. 20, &c. that they did not go so far as this, the serious remembrance of Christ at his table. For, not discerning the Lord's body, that is, not considering the sacramental bread and wine, as signifying his body and blood, they did eat and drink as at a common meal, or as if this were only the continuation of a foregoing entertainment, and even without observing the rules of temperance; and, eating and drinking thus unworthily, they were guilty of the body and blood of the Lord, or, of an high offence

and indignity againſt his body and blood; and ſo were eating and drinking damnation, or judgment to themſelves; that is, profaning this ordinance, they laid themſelves juſtly open to the diſpleaſure of Almighty God, p. 64.—67.

And it muſt be owned, that we are not to think, that they who eat this bread, and drink this wine in a ſerious remembrance of Chriſt, do act ſo unworthily, and ſo unſuitably to the inſtitution, as theſe Corinthians. And, as they are not, like them, profaning this ordinance, they have not the leaſt cauſe to fear "any of thoſe threatenings "of St Paul, which belong only to thoſe who do ſo" profane it, p. 122.

But I cannot ſee the force of our author's reaſoning, *viz.* "That he who does truly diſcern the Lord's body, "by remembering it in the moſt ſerious manner, has there-"fore performed this one duty in a proper manner," p. 88. He has not indeed been eating and drinking unworthily, in the apoſtle's ſenſe of the phraſe; but, as the not being as wicked as ſome other men are, is no proof of a perſon's being righteous, ſo his not behaving at the Lord's table as the Corinthian ſinners behaved themſelves, is no proof of his performing the duty in a proper manner, ſo as to anſwer the end of it.

There are degrees of unworthy receiving, and they may eat and drink unworthily, though not in St Paul's ſenſe, who do not imitate the Corinthians in "the one "particular inſtance of their indecency. Whatever tem-"per or behaviour, at the time of eating and drinking, "is utterly unſuitable to the deſign of the duty, muſt, "in its degree, come under the cenſure of this paſſage," p. 80. Suppoſing therefore that there be a ſerious, and in this ſenſe, a religious remembrance of Chriſt, that is, there is ſome regard to his inſtitution, yet if this remembrance has no good effect upon us, and does not lead us to thoſe duties to which in reaſon it ſhould lead us, as we have a temper and behaviour unſuitable to the deſign of the duty, ſo we are in ſome meaſure, unworthy receivers, though not in that degree, as the Corinthians were.

Beſides, "to perform the duty ſo, as that it may be

" of advantage to us, is, in other words, to perform " it worthily; or in a manner ſuitable to the nature and " end of it," p. 79. And from this it follows, by the rule of contraries, that to perform the duty ſo, as that it cannot be of any advantage to us, is to perform it unworthily, or in a manner unſuitable to its nature and end. And from theſe things we may argue the neceſſity of being found in other duties beſides a ſerious remembrance of Chriſt, when we are at his table: For a remembrance of him that is alone, and has no good effect upon us, like a faith that is alone without works, is dead, and cannot profit us, James ii. 17, &c.

It is true, as the author ſpeaks upon another occaſion, " We are not to confound duties; and make that pecu- " liar to the holy communion, which was never made pe- " culiar to it by Chriſt, or his apoſtles; which is proper " for every ſeaſon of our time, and every part of our life, " and which would have been equally a duty, whether " it had pleaſed our Lord to inſtitute the holy commu- " nion or not," p. 76. But what is peculiar to the holy communion? Nothing, as I ſee, but the obeying the command of Chriſt, in obſerving the rites which he has inſtituted, *viz.* the breaking of the conſecrated bread, and the taking and eating of it, as the ſymbol of his body, given and broken for us, together with the receiving and drinking of the conſecrated cup, as what he gives us as the ſymbol of his blood, " the blood of the new covenant, " ſhed for us and for many, for the remiſſion of ſins;" and as being the token and ſeal of this covenant, both on God's part, and on our's. For, as to even the remembrance of Chriſt, in which the eſſence of this duty is made to conſiſt, p. 103. it cannot juſtly be ſaid to be peculiar to the holy communion: for ſince whatever we do in word or deed, we are to do all in the name of the Lord Jeſus, Col. iii. 17. we are certainly to remember him in all we do.

The very ſame duties may be ſuitable to different ordinances, which are not peculiar to any one of them. Thus it is as to the duty of preparation for the worſhip of God, which our author juſtly ſpeaks of as not peculiar to the holy communion. For though not peculiar to it, yet, as he rightly obſerves, " it is and muſt be, al-

" ways of great uſe to Chriſtians," p. 76. And it ſuits all other ordinances as well as this. The ſame may be ſaid of that faith in Chriſt, and that covenanting with God, of which I ſpeak in the review. Theſe are duties, which " may be done every day, and every hour," p. 176. when we are praying to God, or reading or hearing his word, as well as when we partake the ſacrament: But it muſt be owned, that they are ſuitable, though not peculiar to this ordinance, becauſe its rites, as we ſhall ſee, direct and encourage us to theſe duties in particular; ſuitable, did I ſay, nay, they are neceſſary to render it uſeful and advantageous to us: for then, and then only, when the remembrance of the benefits of Chriſt's body broken, and blood ſhed, is the mean of leading us to theſe duties, it is one mean of procuring theſe benefits, p. 159.

I agree with our author, that there is a miſtake in calling the " Lord's ſupper a renewal of the new cove- " nant on our part," p. 164. For we cannot infer, from our partaking of this ſacrament, that we have been covenanting with God, and that he is our God, in covenant with us. And the like we may ſay of faith, or believing in Chriſt; we cannot conclude, that we have been found in this duty, from our having been eating and drinking at his table.

But it may reaſonably be thought, that as the ſacramental cup is always to be conſidered, as will be ſhewn, as the ſeal of the new covenant, on God's part, ſo, anſwerably to this, we are always to receive it in token of our hearty and thankful acceptance of this covenant, and of our giving up ourſelves in covenant unto God in return. It may likewiſe be thought, that as Chriſt is always ſet before us, in the ſacrament, as having given his body to be broken for us, and as having ſhed his blood for us, ſo it is always our duty to look to him by faith, for the benefits of his body broken, and blood ſhed, whenever we partake of this bread and this wine.

And where we are found in theſe duties, when obſerving the ſacramental rites, we not only remember the benefits flowing from Chriſt's ſufferings and death, but actually partake of them; not all, indeed, but ſome of theſe benefits, and thoſe ſo conſiderable, as that we may look upon them as the pledge and earneſt of the reſt.

" To ſay that this communion is the actual partaking " of all the benefits of Chriſt's body broken and blood " ſhed; or in other words, of his living and dying for " our good, is to put that upon one ſingle act of religi- " ous obedience, which is by our bleſſed Lord made to " depend upon the whole ſyſtem of all virtues united," p. 158. But this no ways affects me; for I do not ſay, that this communion is the actual partaking of theſe benefits: And I do not put this partaking of them, upon this one ſingle act of obedience, the obſerving the ſacramental rites, no; but upon that which the goſpel puts it upon, *viz.* That faith in Jeſus Chriſt, which conſtrains us to give up ourſelves in covenant unto God as his ſervants; and where there is this faith, there is the whole ſyſtem of all virtues united.

It is the ſame, as to the remiſſion of our paſt ſins through Jeſus Chriſt. " If it be aſked, (ſays our author " page 144.) do we not partake of this benefit, by our " partaking of the Lord's ſupper worthily? I muſt an- " ſwer, no; if the goſpel be true." This alſo is no good objection to any thing that I aſſert. For I do not ſay that we partake of the remiſſion of ſins, by partaking of the Lord's ſupper, no; but that on ſuppoſition that we do believe in Chriſt, and covenant with God, when we partake of the Lord's ſupper, we then partake of this benefit: and thus it evidently is, if the goſpel be true; for " he that believeth on him is not condemned," John iii. 18. And the covenanting with God, being the ſame with yielding ourſelves to him as his ſervants, ſuppoſes, or includes the " forſaking our wicked ways and unrighteous thoughts, and the returning to the Lord." And as to every one who does this, he may be fully aſſured, that God has " mercy on him, and abundantly pardons him," Iſa. lv. 7.

It follows, " For in that, (the goſpel,) no pardon of " paſt ſins is promiſed, or given, unleſs to thoſe juſt con- " verted, renouncing their ſins, and baptized into the " Chriſtian faith; or to thoſe, who have ſinned after bap- " tiſm, actually amend their lives," page 144. But it ought to be obſerved, that wherever there is that faith in the Lord Jeſus, which leads us to the covenanting

with God, there is a real converſion, and amendment; not only a foundation laid for this amendment, and a diſpoſition towards it, but the beginning of it.

I cannot, therefore, but think there is a miſtake in this that is added, "A diſpoſition towards the amendment of "our lives, and a reſolution to amend, are very good ſteps; "but neither this diſpoſition, nor this reſolution, let them "be never ſo ſincere, are themſelves actual amendment." Page 145. This holds true, indeed, of our carriage to our fellow creatures, but not of our carriage to God. That which makes the difference in the two caſes, is the different nature of the law of men, and the law of God. For as the law of men reſpects only the outward actions, ſo it is not broken, but by ſome overt-act; but the law of God reſpecting the heart, as well as outward actions, may be broken by a diſpoſition, or reſolution, that is contrary to it, as well as by an outward action: and from this it evidently follows, that ſuch a diſpoſition or reſolution, as is agreeable to this law, may be juſtly called an actual amendment.

This, properly and ſtrictly ſpeaking, is the amendment of the heart, which is often conſidered as different from the amendment of life: but when it is ſaid, "that the for-"giveneſs of ſins is promiſed to thoſe who amend their "lives," to ſpeak according to the goſpel, we muſt underſtand the propoſition, as taking in the amendment of the heart. And, indeed, this amendment is the firſt and great thing in religion; and as where there is this it will ſhew itſelf in the amendment of the life; ſo all amendment of the life is no better than hypocriſy in the ſight of God, where that of the heart is wanting.

Suppoſing, therefore, That "actual amendment is ſo "neceſſary a qualification, that there is no forgiveneſs of "ſins after baptiſm promiſed without it: and that no "act of religion, without this, can be a title to ſuch for-"giveneſs, and that it cannot be obtained without a prac-"tice, conformable to the laws of the goſpel." Page 145. This is no ways inconſiſtent with ſaying, "that "we partake of this benefit when at the Lord's table, we believe in Chriſt, and covenant with God;" becauſe when we are found in theſe duties, there is an actual amendment; and as a good foundation is then laid for a

practice conformable to the laws of the gospel, so there is the beginning of such a practice.

But our author thinks it evident, from what he has laid down, "that the proper and consistent way of expression upon this subject, is this," page 179. "That "partaking worthily of the Lord's supper is one particular duty of a Christian; that this partaking of it worthily is no more than the performance of one duty, "in a manner, and with dispositions suitable to the "design and nature of it: and therefore ought not to "be accounted of any more importance towards the "securing our acceptance with God, than the performance of a single duty of this sort can be." To which I answer, That if by partaking worthily of the Lord's supper be meant the partaking of it with a serious, but inefficacious remembrance of Christ, it can scarce be said to be so much as the performance of one duty, for it is far from being the whole of it, and it is of no importance at all towards the securing our acceptance with God: but if by this partaking worthily be meant the partaking of the Lord's supper, in a manner, and with dispositions suitable to the design and nature of it; (which I think is the right notion of partaking worthily,) if it may be said to be but one duty; yet it is a duty of such a sort, that like the fear and love of God, it gives us reason to conclude that they are accepted of him, through Jesus Christ, who are really found in it. As therefore all they, who when partaking of the Lord's supper, do believe in Christ, and covenant with God, peforming the duty in a manner, and with dispositions suitable to its design and nature, do partake of it worthily; so we may be assured that they all enjoy this blessedness.

There is nothing contradictory to this in the author's following words, "that every Christian is obliged not only to "perform this duty worthily, but every other duty of his "religion, upon principles suitable to its nature; and "as to final acceptance with God through Christ, ought "to have his eye constantly, and particularly, upon the "whole system of moral duties, upon which, throughout the New Testament, his acceptance is constantly "put; and upon those catalogues of vices, which are "as constantly there declared to exclude all who practise "them from the kingdom of heaven, let their religious

" performances in other reſpects be what they will," page 180. And I ſhall not digreſs from the ſubject I am upon, to make any remarks on this paſſage; but join with the author in recommending to communicants the two things that are here mentioned.

The one is their being concerned about the worthy performance of every duty of our religion; every ordinance of divine ſervice, as well as the Lord's ſupper, as prayer to God, the reading and hearing his word, &c. To be trifling and careleſs in theſe, is likely to have a bad effect upon us, and to make us the ſame in this duty; but to perform theſe upon principles, and in a manner ſuitable to their nature, with ſuch diſpoſitions and affections of ſoul, as they may call for, ſo as that they may be really uſeful to us, is a proper mean to prepare us for the worthy partaking of this ordinance, and to quicken us to our duty in all other inſtances.

The other thing above mentioned, is the having a regard to all moral duties, as well as poſitive inſtitutions. This is the ſame as to ſay, that we ſhould do our duty at all other times, and in all other places, as well as when we are at the Lord's table, or attend on any ordinance of divine ſervice, whether in the church, or in the cloſet. And as to this, communicants ſtand upon a level with all others. They can have no acceptance with God, either here or hereafter, without a ſincere and hearty concern about moral duties, or in other words, without " a reſpect unto all God's commandments," Pſal. cxix. 6.

Our bleſſed Saviour, the Judge of all the world, has expreſsly aſſured us, That " not every one that ſaith unto him, Lord, Lord, ſhall enter into the kingdom of heaven; but he alone that doeth the will of his Father which is in heaven," Mat. vii. 21. And that it will not at all avail us, to plead at the laſt day " we have eaten and drunk in thy preſence;" for if found among the " workers of iniquity, he will anſwer, and ſay unto us, I know you not whence you are, depart from me," Luke xiii. 25, &c.

Moral duties are conſtantly recommended to us, as " the weightier matters of the law;" as far beyond any poſitive inſtitutions; as what we are in the firſt place to be the doers of, though we are " not to leave the other undone," Mat. xxiii. 23. Theſe are duties of the utmoſt importance; and communicants, as well as others

cannot eaſily be too often put in mind of them. Theſe duties, the miniſters of the word are to teach; to the practice of them, they are to exhort their people, 1 Tim. vi. 2. "Theſe things they are to affirm conſtantly, that they which have believed in God, might be careful to maintain good works: Theſe things are good and profitable unto men," Tit. iii. 8.

But alas! how many perſons may we meet with, who ſpend a great deal of time and pains in this and the other religious ſervice, and are ſerious in what they do, when they are ſo far from having a regard to the whole ſyſtem of moral duties, that they practiſe one, or more of the vices which the New Teſtament does evidently ſpeak of, as excluding men from the kingdom of heaven. They can have no peace in their minds, if they do not read ſo many chapters, and ſay ſo many prayers every day, and hear ſo many ſermons every week, and partake of the ſacrament at all opportunities; but it gives them not the leaſt uneaſineſs to neglect the duties of their places and relations; to be "lovers of pleaſure, more than lovers of God;" to be "covetous, unrighteous, fornicators, adulterers, drunkards." &c. 1 Cor. vi. 9, 10.

Do not ſpeak peace, or propheſy ſmooth things to ſuch perſons. "O my ſoul come not thou into their ſecret." "Such a doctrine as this," that leads Chriſtians to think, that if they have but a regard to this and the other religious performance, they may partake of all the benefits of Chriſt's life and death, although they neglect moral duties, and live in the practice of vice, "would, "in my opinion, be inconſiſtent with the plaineſt de-"clarations of the goſpel, and not only inconſiſtent with, "but directly contrary and deſtructive to the main de-"ſign of it," p. 144.

I have here made uſe of our author's words, becauſe none can better expreſs my ſenſe, But whereas he ſpeaks of that paſſage of St. Paul, 1 Cor. x. 16. "in "which the partaking of the cup and of the bread at the "Lord's table, is ſaid to be the communion of the blood "and of the body of Chriſt;" and tells us, that he had ſhewn that the words do not ſignify "an actual partak-"ing of all the benefits of his ſufferings and death for "our ſakes:" and whereas he aſſerts, "that this one "ſingle inſtance of obedience to the will of God, how-

" ever worthily performed and suitably to its nature " and end, cannot be the partaking of these benefits, p 144 ; It may be proper to observe, that although there may be this instance of obedience to the will of God where we do not partake of these benefits, yet, if it be so worthily performed, and so suitably to its nature as to lead us to, and be attended with faith in Christ, and the covenanting with God, we are certainly partakers of them.

I hope the reader will not forget that which was before observed, *viz.* that faith in Christ and the covenanting with God are of such a nature as to lead us to all other duties ; so that the saying, that where found in these, we are partakers of the benefits of Christ's death, is not to put this partaking of these benefits upon one single instance of obedience to the will of God. And I should not have mentioned it here, but for the sake of this useful inference that flows from it, *viz.* that he, and he only, may be justly said to be found in these things at the Lord's table, and to be a partaker of this blessedness who is led to the sincere " practice of his whole duty, " and of that universal holiness, without which no man " shall see the Lord, p. 179.

If therefore a wicked or unrighteous person, at his coming from the Lord's table, should speak after this manner, " Now it is well with me, my sins are all par- " doned ; my salvation is secured ; for by faith I have " received Christ as my Saviour, when receiving the " symbols of his body given and broken for me, and of " his blood shed for the remission of my sins. Now I " may look on all the blessings of the new covenant as " mine, for I have been drinking of the sacramental cup, " the token and seal of this covenant, both on God's " part and on our's." If this, I say, be the language of a wicked and unrighteous communicant, we may thus answer ; " But what is thy faith in Christ ? If it be of the " right kind, that which is justifying, and will be saving, " shew it by thy works : " Wilt thou know, O vain man, " that faith without works is dead," James ii. 20. " Why shouldst thou please thyself with the thoughts " that the blessings of the new covenant are thine, when " thou art not God's covenant servant, devoted to his " fear ? the most that can with reason be said of what

" thou haſt been doing, is, thou haſt paid ſome outward re-
" ſpect unto God, but thy heart was far from Him. Why
" ſhouldſt thou think that thou haſt ſaid unto him with
" thy ſoul, I am thy ſervant, when thou art not for ſerv-
" ing him? why ſhouldſt thou fancy that thou haſt any
" part or lot in his favour, when thy heart is not right
" in his ſight, found in his ſtatutes? repent therefore of
" all thy wickedneſs, and pray God that it may be for-
" given thee. How reaſonable is this advice! how
" ſuitable to thy caſe! for it is eaſy to perceive that
" thou art in the gall of bitterneſs, and in the bond of
" iniquity," Acts viii. 21, &c.

The author obſerves, that we are not to " think it a-
" ny exaltation of Chriſt's Inſtitution, to magnify it in-
" to what he never deſigned it to be," p. 181. But ſince, as will appear from the review, the ſacramental rites are in their nature proper to direct and encourage us to faith in him, and the covenanting with God, how can we think any other than that they were inſtituted with a deſign, not only to keep up the remembrance of Chriſt, but to lead us alſo to the doing of theſe duties. And to ſay, that when found in them at the Lord's table, we partake of the benefits of his ſufferings and death, is not to magnify this inſtitution, becauſe, as we have ſeen, it does not put the partaking of theſe benefits upon the obſerving it; but it is rather to magnify theſe duties; or to ſpeak more properly, it is to magnify the riches of the grace of God, in his kindneſs towards us through Jeſus Chriſt, in promiſing thoſe benefits to all ſuch as are found in theſe duties.

Theſe duties, indeed, as has been ſaid, " are not pe-
" culiar to the holy communion, but may be done every
" day and every hour," p. 176. when we pray to God, or read, or hear his word, or meditate on what we have read or heard, as well as when we are at the Lord's table: and ſince the benefits of his ſufferings and death are promiſed to all who are found in theſe duties, the attending on this ordinance cannot juſtly be ſaid to be abſolutely neceſſary to our enjoying theſe benefits: but we ought to conſider, that that may be of great ſervice to us that is not abſolutely neceſſary to our bleſſedneſs.

And, to reaſon a little with my reader on this head,

how canſt thou anſwer it to God and to thine own conſcience, to live in the neglect of any ordinance of divine appointment? Has our bleſſed Lord and Saviour ſaid, *This do*, and wilt thou not do it? Has he commanded us to obſerve certain rites in remembrance of himſelf, he who has given us the moſt amazing proof of his love, and wilt thou not readily, cheerfully obſerve them? Why ſhouldſt thou think that thou art his diſciple indeed, when thou doſt not walk in all his commandments and ordinances?

Beſides, it ought to be conſidered, that ſome duties are of ſuch importance and conſequence, that as we ſhould be ſure not to fail of being found in them, ſo it will be good for us often to repeat them; the oftener the better; the more holy we are like to be in all manner of converſation; the greater and more continued comfort and joy we may look for in this world; and the more reaſon we ſhall have for the fulleſt hopes, that an "entrance ſhall be miniſtred unto us abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt." Of this nature is faith in God, faith in his promiſes, the love and fear of him, &c. And the ſame may be ſaid of faith in Chriſt, and the covenanting with God that we will be his ſervants. And as there are ſeveral ordinances of divine ſervice, to each of which every one of thoſe duties is ſuitable and ſeaſonable; ſo they all agree in this, the being means proper to put us upon the repetition of them: And on this account it is our wiſdom to attend on each of theſe ordinances as often as the ſeaſon for obſerving them may return.

To this I may add, that the attending on one ordinance with diſpoſitions and in a manner ſuitable to the deſign and nature of it, is the way to prepare us, as was before hinted, for other ordinances, and to render them the more uſeful to us. And from this it follows, by the rule of contraries, that the neglect of any one ordinance, or the being careleſs in obſerving it, is the way to unfit us for others, and to hinder us of that benefit we might otherwiſe have received from attending on them.

But alas! ſo many are kept off from the Lord's table by their fears, leſt not exerciſing that faith in Chriſt, which conſtrains them to yield themſelves to God, as his

ſervants, they ſhould eat and drink damnation to themſelves, that it will be neceſſary to offer ſomething for their relief.

And ſince the fears of theſe perſons are occaſioned by the threatnings of St Paul to the Corinthians, it may be proper to remind them of that, which was before obſerved, *viz.* that as they do not, like theſe ſinners, profane the inſtitution, ſo it cannot be juſtly ſaid that thoſe threatnings belong to them.

But why ſhould they fear incurring the diſpleaſure of God, and drawing down his judgments upon themſelves, by going to the Lord's table, who are really concerned to be found in the duties to which the inſtitution directs and encourages them? With how much more reaſon may they hope that all the good ends of the ordinance will be anſwered; and that their obſerving of it will be for their comfort, as well as quickening in the ſervice of God?

It muſt be owned that it is very deſireable indeed for every communicant to be aſſured of this, that he has received Chriſt Jeſus the Lord by faith in him, and given up himſelf in covenant unto God, as his ſervant. The more he is aſſured of this, the more likely he is to have all ſuch diſpoſitions and affections of ſoul, when he is at the Lord's table, as are ſuitable to the nature of the inſtitution: But we are not to look upon this aſſurance as abſolutely neceſſary to fit us for this ordinance; ſo that if the attending on it be not our ſin, yet it is at beſt, unprofitable and in vain, where this aſſurance is wanting.

Supppoſing therefore that thou canſt not ſay how it has been with thee, as to theſe duties, in time paſt, yet if it be now thy heart's deſire and prayer to God, that thou mayſt be found in them, it will be reaſonable for thee to conclude that he invites thee to his table, who calleth on the ſimple in this manner; "Come, eat of my bread, and drink of the wine which I have mingled: forſake the fooliſh, and live, and go in the way of underſtanding," Prov. ix. 5, 6. Surely it will be good for thee to accept of his kind invitation.

"Fear not then, neither be diſcouraged, but ariſe and be doing: May the Lord be with thee! Bleſſed are

they which do hunger and thirſt after righteouſneſs, for they ſhall be filled," Mat. v. 6. " The meek ſhall eat, and be ſatisfied : They ſhall praiſe the Lord, that ſeek him ; your heart ſhall live for ever," Pſalm xxii. 26.

A

REVIEW

OF THE

HISTORY of the Institution of the LORD'S SUPPER.

CHAP I.

Of the BREAD.

THE account which the writers of the New Testament have given us of the institution of this first part of the Lord's supper, we have in the following passages:

St. Mat. xxvi. 26. *As they were eating, Jesus took bread and blessed* it, *and brake* it, *and gave* it *to the disciples, and said, take, eat this is my body.*

St. Mark xiv. 22. *As they did eat, Jesus took bread, and blessed and brake* it, *and gave to them and said, take, eat, this is my body.*

St. Luke xxii. 19. *He took bread, and gave thanks, and brake* it, *and gave unto them, saying, this is my body, which is given for you: This do in remembrance of me.*

St. Paul, 1 Cor. xi. 23, 24. *The Lord Jesus, the same night in which he was betrayed, took bread; and when he had given thanks, he brake it, and said, take, eat, this is my body, which is broken for you: this do in remembrance of me.*

Theſe paſſages may be thus diſpoſed in the order of an harmony:

The Lord Jeſus, the ſame night in which he was betrayed, as they were eating, took bread; and when he had bleſſed it, and given thanks, he brake it, and gave it to the diſciples, and ſaid, This is my body which is given and broken for you: This do in remembrance of me.

Section I.

The Lord Jeſus the ſame night in which he was betrayed, as they were eating, took bread.

1. The Lord's ſupper was inſtituted by our bleſſed Saviour, when he knew that the dreadful hour of his ſufferings was at hand; but a little before he went into the garden, where ſuch terrors ſet themſelves in array againſt him, that "being in an agony, his ſweat was as it were great drops of blood falling down to the ground," Luke xxii. 44. and not many hours before he was crucified, and "gave himſelf for us, an offering and a ſacrifice to God."

2. This circumſtance of the inſtitution of this ordinance may lead us to think that our Lord did not command us to obſerve it, merely to diſplay his own authority, and do honour to himſelf; but from a concern for our good, and becauſe he knew that the right obſervance of it would be very much for our advantage.

3. Chriſt had been eating the Paſchal ſupper with his diſciples, and it may be, they had a piece of the Lamb in their mouths, which was to be their laſt morſel *, and were juſt about to ſwallow it, when he took the bread; and if ſo, they had reaſon to attend to what he was doing; for they knew that he did not deſign it for their uſe in that ſupper, but for ſome other purpoſe.

4. The bread which Jeſus took, was unleavened: It was neceſſary that he ſhould make uſe of ſuch bread, becauſe

* See Ainſworth, on Exod. xii. 8.

no other was to be found in the houſes of the Jews at that time, Exod. xii. 19. But as we are not under the ſame neceſſity; ſo, for all that appears in Scripture, we may uſe that which we can moſt conveniently come at, whether it be leavened or unleavened, and whether it be made of wheat or rye, or any other grain.

5. We do not find that any thing was ſaid before the prayer of our Lord to let the diſciples know the meaning of his taking the bread; but it is reaſonable to ſuppoſe that he took it in ſuch a manner, as to let them ſee that he had ſome extraordinary purpoſe to ſerve by it. Probably, they were thinking that he deſigned to make uſe of it for the conveying to them ſome divine inſtruction, as he had done but a little before this, by the waſhing of their feet *.

6 But it may be thought that the prayer of Chriſt, or however that which he did and ſaid immediately after he had ended his prayer, fully ſatisfied all, who were preſent, that his taking of the bread was the ſeparating of it from that which was common, and conſecrating of it, or the ſetting it apart to a ſacred uſe.

7. And as this is the meaning of our taking bread for the Lord's ſupper, ſo it may be obſerved that, as ſoon as ever it is ſet upon the table, we are to put a difference between that and common bread. The nature of it is not indeed altered, either by ſetting it upon the table, or by the miniſter's taking it into his hands, or by any words he may pronounce over it, no; it is as much bread, and the ſame bread it was before; but we are then to look upon it as holy to the Lord, ſet apart for his worſhip.

* See Doddridge's harmony on John xiii. 4. &c.

Section II.

And when he had bleſſed it, and given thanks, he brake it.

1. St Luke and St. Paul tell us, that Jeſus took bread, and gave thanks, St. Matthew and St. Mark ſay that he bleſſed it; but they all mean the ſame action, *viz.* the prayer that our Lord made upon this occaſion. And it is natural to think that as in this, he bleſſed the bread which he had taken; ſo in this alſo, he gave thanks, that is, in other words, he prayed to God with thankſgiving for his bleſſing upon it.

2. Prayer to God with thankſgiving is our reaſonable ſervice, and never more neceſſary, and ſeaſonable, than when we are entering on this ſolemn ordinance. No wonder, therefore, that our Lord ſhould here recommend it to us by his own example; and from this it follows, that it muſt certainly be very proper for us to conſider what thoſe things are, for which we are here to pray and give thanks; but this may be learnt from the meditations and ejaculations in the laſt part of this book.

3. The breaking of the bread, is taken notice of by each of the ſacred writers, who ſpeaks of the inſtitution of the Lord's ſupper, and they all place it in the ſame order, viz. juſt after his praying to God, with thankſgiving, for his bleſſing upon it.

4. Our Saviour took, as we may think, but one of the loaves or cakes which lay upon the table, and he brake it, not only that he might divide it amongſt his diſciples, who were to take and eat of it, and to teach them to do the ſame in after times, in the celebration of this ordinance; but that it might the better ſerve for that which, as we ſhall ſee, he deſigned it for, *viz.* to be the ſymbol, or ſign of his broken body. One of the loaves, while whole and unbroken, might have ſerved for a ſymbol of Chriſt, "the bread of life." John vi. 35. that "bread which came down from heaven,"

ver. 32. But it muſt be broken, to be the proper ſymbol of his body broken for us on the croſs.

It is next obſerved, that our Lord gave his diſciples the bread which he had broken, and commanded them to take and eat; but that we may ſee the reaſon of theſe things, it will be proper for us to conſider, firſt, ſome of the words that he ſpake as he was puting it into their hands.

Section III.

This is my body.

1. The Papiſts tell us that theſe words are to be taken literally, and that as ſoon as ever they are pronounced by the prieſt, if with a proper intention, a ſubſtantial change is made of the bread into the natural body of Chriſt; that very body which was born of the Virgin Mary, and which was nailed to the croſs; as the like change is alſo made of the wine in the cup, upon the prieſt's ſaying over it, this cup is my blood; this they call tranſubſtantiation.

2. But how is it poſſible that I ſhould look on that as the body of Chriſt, which I ſee, and taſte, and feel to be bread, and which has the ſmell, not of fleſh, but of bread! Is it ſaid, "That I muſt not give credit to "my ſenſes, but believe the words of our Lord Jeſus," I may very well aſk, "why then ſhould the apoſtles "have given credit to their hearing? might not that "ſingle ſenſe more eaſily have deceived them than all the "reſt of their ſenſes? and if ſo, how could they have "been ſatisfied that Chriſt ſaid of the bread, this is my "body? Beſides, if I am not to believe my ſenſes, how "can I be ſatisfied that there is ſuch a book as that we call "the New Teſtament; and that ſuch words are to be "found in it? or how can I be certain as to any fact "whatſoever, that is ſaid to have been done by ano-"ther, as for inſtance, the miracles ſaid to have been "wrought by Jeſus, and that grand fact, in particular, "on which Chriſtianity is founded, the reſurrection

" of Chriſt? 1 Cor. xv. 17. For, if no credit is to be " given to the ſenſes, they who have written of theſe " things, and who, as they tell us, were eye-witneſſes of " them, 1 John i. 1. might have been deceived, and have " only fancied that they ſaw them done; or I may be " miſtaken, and only dream that I read of them in their " writings."

3. But granting that our Lord ſaid of the bread, this is my body, and allowing the truth of the ſcripture hiſtory in all other particulars; yet we may be very ſure that he did not in the leaſt deſign to contradict the evidence of ſenſe, and that he was far from deſiring his diſciples to believe that to be his natural body, which, as far as they could judge of it by their ſenſes, was no other than bread; becauſe within a few days " ſhewing himſelf alive to them after his paſſion, he appealed to their ſenſes, and called on them to make uſe of their ſenſes, in order to their being ſatisfied that his body was raiſed from the dead, and that they were not deluded by a ghoſt and apparition: For he ſpake to them in this manner, " why are ye troubled, and why do thoughts ariſe in your hearts? behold my hands and my feet, that that it is I myſelf; handle me, and ſee, for a ſpirit has not fleſh and bones as ye ſee me have." Luke xxiv. 38, 39. And agreeably to this, " when he had thus ſpoken, he ſhewed them his hands and his feet," ver. 40. and his ſide alſo, John xx. 20. And a little after he took the like method for the conviction of St Thomas, who was not then with the diſciples, ver. 27.

4. But is not this acting a very inconſiſtent part, for Chriſt, at one time to tell his diſciples that that was his natural body, which to judge of it by their ſenſes they could look upon as no other than bread; and a few days after, to deſire them to make uſe of their ſenſes to ſatisfy themſelves that it was a real body, and not a mere ghoſt, or phantom, that ſtood before them?

5. St Luke ſpeaks of theſe proofs of the reſurrection of Jeſus, that the apoſtles had from their ſenſes, as infallible, Acts i. 2, 3. And is it not evident to a demonſtration that our Lord alſo had the ſame notion of theſe proofs, ſince he left it altogether to the ſenſes of thoſe, who doubted of it, to give them full ſatisfaction concern-

ing it: here, therefore, we may reſt the matter, and ſay, "That as the apoſtles had infallible proofs from their ſenſes, that Chriſt was really riſen from the dead, ſo we have infallible proofs, from our ſenſes, that that which we take and eat at his table, is not his body, but bread."

6. Is it ſaid, "But what account then can be given of his thus ſpeaking of the bread, this is my body? or what is the meaning of his words?" It may be anſwered, "That the name of a thing is frequently given to that which is the ſign of it. Thus the ſeven kine, and ſeven ears of corn, are ſaid to be ſeven years, Gen. xli. 26, 27. And thus circumciſion, had the name of the covenant, and the ſign was called what literally it was not, but what it really and truly exhibited by divine appointment *. And the like it is here: our Lord ſpeaks of the bread as his body; not becauſe of its being tranſubſtantiated, or changed into his body; but becauſe he had appointed it to be the ſymbol or token of his body, and would have us to conſider it under this notion, when taking and eating of it."

Section IV.

This is my body, which is given and broken for you.

1. St Matthew and St Mark ſay nothing of Chriſt's body being given, and broken; but as the former of theſe things is taken notice of by St Luke, ſo the latter is mentioned by St Paul, and the ſilence of ſome of the ſacred writers, as to any thing that is ſpoken of by another, is no argument againſt it.

2. The body of our bleſſed Saxiour was firſt taken, that it might be given, and then given, that it might be broken; and the meaning is, that he freely conſented to the breaking of it. His body was broken by the nails, that were driven through his hands and feet, to faſten it to the croſs; and by the ſpear with which they pierced his ſide. Firſt, "He took upon him the form of a ſervant, and was

* See Waterland's review of the Euchariſt, Chap. vii.

made in the likeneſs of men, and then being found in faſhion as a man, he humbled himſelf, and became obedient unto death, the death of the croſs," Phil. ii. 5, 6. So that the bread broken, as ſignifying his body broken, ſets him before us as crucified.

3. Do any object, "But Chriſt had not been crucified, "and conſequently his body had not been broken, when "he thus ſpake." It may be anſwered, "That his "words are to be underſtood, not in a literal, but figu-"rative ſenſe, and they are, as if he had ſaid, "That "which I do now put into your hands, is no other than "bread, but I call it my body; becauſe I have appoint-"ed it to ſignify my body; and becauſe I would have "you to conſider it under this notion, as often as you "ſhall eat it at my table. And having broken this bread, "to lead your thoughts to the breaking of my body, I "now ſpeak of it as my body, which is given and bro-"ken; becauſe I now appoint it to ſignify my body, "conſidered as given and broken. You now hear "me ſpeaking to you, and know that I am alive, and "you cannot but be ſenſible that my body neither is, nor "has been given and broken; but thus I ſpeak of it, "and thus I would have you to conſider it both now, "and whenever in time to come, you ſhall obſerve this "ordinance which I now inſtitute."

4. The giving of Chriſt's body to be broken, may be ſaid to be not only his own act, but the act likewiſe of God and our father. For all that which our Saviour did in this, was according to his will. Gal. i. 4. "God ſpared not his own Son, but dilivered him up" to ſuffer and to die. Rom. viii. 32. And Chriſt offered a "ſacrifice to God," that very body which he had prepared him, Heb. x. 5. And becauſe "he humbled himſelf, and became obedient to the death of the croſs; God hath highly exalted him, and given him a name, which is above every name; that at that name of Jeſus every knee ſhall bow, Phil. ii. 9. 10.

5. The body of our Lord is all that which he here ſpeaks of as given; but as God "gave his Son," John iii. 16. ſo Chriſt gave himſelf, his whole man, "for our ſins." Gal. i. 4. And although the breaking of his body, is all that is here taken notice of, yet this was far from be-

ing the whole of his ſufferings; and it is not fit that we ſhould paſs over thoſe of his ſoul.

6. The death of the croſs, was not only a lingering and painful, but a moſt ignominious death. It was rarely ſeen that any other than ſlaves, and the baſeſt malefactors, were puniſhed in this manner: Beſides it was looked upon, in common, as a token of a perſon's being under the curſe of God for his ſins. Deut. xxi. 23. Gal. iii. 13. Well therefore, may it be ſaid, that "God commendeth his love towards us, in that while we were yet ſinners, Chriſt thus died for us." Rom. v. 8. And well may we look on this as an amazing inſtance of the grace of our Lord Jeſus Chriſt, that he ſhould be willing for our ſakes to ſuffer ſuch a death as this. And yet we may ſay that there were other parts of his ſufferings, which were far beyond the pain and ſhame of the croſs.

7. Thus we may ſpeak of what he ſuffered in the garden, the night in which he was betrayed, when he himſelf complained to his diſciples, "My ſoul is exceeding ſorrowful even unto death," Mat. xxvi. 38. when he prayed again and again, "Father, if it be poſſible, let this cup paſs from me," ver. 39, &c. and when, although an angel appeared to him from heaven to ſtrengthen him, he was in ſuch an agony, that "his ſweat was as it were great drops of blood falling down to the ground, Luke xxii. 44; an agony that, had it continued but a little longer, muſt needs have diſſolved the earthly houſe of his tabernacle; and if he had felt ſuch a violent perturbation and diſtreſs of ſoul as that occaſioned, after his enemies had apprehended him, we cannot conceive it poſſible for him to have behaved with a proper calmneſs and compoſure of mind under all their inſults.

8. But "when he had offered up prayers and ſupplications, with ſtrong crying and tears unto him that was able to ſave him from death," which this agony had wellnigh brought upon him, "he was heard in that he feared," Heb v. 7. and his heavenly Father did again ſpeak peace and comfort to him. However, there is ſome reaſon to think, that our bleſſed Saviour was not wholly free from all ſufferings of this nature, when he was upon the croſs, but that his ſorrow and diſtreſs of ſoul had re-

turned upon him, though not, it may be, to ſo high a degree. Thus it ſeems to have been, when he cried with a loud voice, ſaying, My God, my God why haſt thou forſaken me? Mat. xxvii. 46.

9. They who were crucified with Chriſt, like him, were "made a ſpectacle to the world, to angels and to men," 1 Cor. iv. 9. and might feel as much pain in their bodies as he ſuffered. But what was all this to the "Father's bruiſing him?" Iſa. liii. 10. and to the diſtreſſes and terrors of his ſoul? With an eye to theſe, he might with reaſon be ſaying, "Is it nothing unto you, all ye that paſs by; behold and ſee, if there be any ſorrow like unto my ſorrow, which is done unto me; wherewith the Lord hath afflicted me, in the day of his fierce anger?" Lam. i. 12. Theſe ſorrows and ſufferings of our Saviour are indeed of ſuch a nature as that they cannot in any manner be repreſented by the breaking of the bread: But, as they were the principal part of his ſufferings, it muſt be owned to be highly reaſonable to give them even the chief place in our meditations, while obſerving that rite which ſeems appointed to lead our thoughts to this ſubject.

10. We muſt not fail to take notice of the concern or intereſt that we have in the giving and breaking of Chriſt's body, and by a parity of reaſon in all his ſufferings. It was "given and broken FOR US. As he gave himſelf for our ſins, that he might deliver us from this preſent evil world," Gal i. 4. ſo God "ſpared not his own Son, but delivered him up to ſuffer and die for us ALL, Rom. viii. 32. "He was wounded for our tranſgreſſions; he was bruiſed for our iniquities. The chaſtiſement of our peace was upon him; and with his ſtripes we are healed. All we like ſheep have gone aſtray: we have turned every one to his own way; and the Lord hath laid on him the iniquities of us all," Iſa. liii. 5, 6.

11. "As God ſo loved the world that he gave his only begotten Son, that whoſoever believeth in him ſhould not periſh but have everlaſting life: and ſent not his Son into the world to condemn the world, but that the world through him, might be ſaved," John iii. 16. 17. So we may ſay, that Chriſt ſo loved us, as to give his body to be broken for us, that whoſoever believeth in

him ſhould not periſh, but have everlaſting life: and he ſuffered and died, not to condemn us; but that we through him might be ſaved: and it is neceſſary for every communicant to be ſenſible of this; this he ſhould conſider, and with application to himſelf, that he may be encouraged to look to him by faith for all the bleſſed fruits of his ſufferings and death *.

Section V.

And gave it to the diſciples, and ſaid, take, eat.

1. That which our bleſſed Saviour had taken, he brake; that which he had broken he gave to his diſciples; and that which he gave, they did take, and eat: and this as we have ſeen, (*Sect* 3.) was no other than bread. But foraſmuch as he has appointed the broken bread to ſignify his body given and broken for us, we may reaſonably conſider his giving us this bread as the giving us his body; and agreeably to this, our taking and eating it is to ſignify our taking and eating his body. So that while taking the broken bread with our hands, and eating it with our mouths, we are by ſome act of our minds to receive and eat Chriſt's body as given and broken for us.

2. We may therefore ſay of ſacramental eating as is ſaid of circumciſion, Rom. ii. 29. "It is that of the heart; in the ſpirit, and not of the letter; whoſe praiſe is not of men, but of God." There ought to be a decent and reverend behaviour in all who do obſerve this rite: and where there is this, we may gain the good opinion of our fellow communicants. But we have not the leaſt

* "The ſpecial object of our faith in this ordinance is the death "and ſufferings of Jeſus Chriſt; and the firſt thing that we are to "act faith upon, with reſpect to his death, is the perſonal love of "Chriſt unto our perſons. So ſaith the apoſtle, "Who loved me, and "gave himſelf for me," Gal. ii. 20. The Lord lift us up above our "fears, and give us to view by faith, not only the love of Chriſt in "general, but that he perſonally loved us, even this whole church." *Dr Owen's diſcourſes at the Lord's table.*

reaſon to think that God will approve and accept of what we do, and that it will be to the advantage of our ſouls, unleſs we are found in that which this taking and eating the broken bread is to ſignify; that is, unleſs we take and eat the body of Chriſt, as given and broken for us: And this is to be done no other way than by faith in him, as having been crucified for us.

3. This language of our Lord, "This is my body, take, eat;" with that which follows in the inſtitution, "This cup is my blood, drink ye all of it," is of the ſame kind with that which we have in St John, chap. vi. "Verily, verily, I ſay unto you, except ye eat the fleſh of the Son of Man, and drink his blood ye have no life in you. Whoſo eateth my fleſh, and drinketh my blood, hath eternal life, and I will raiſe him up at the laſt day: For my fleſh is meat indeed, and my blood is drink indeed," ver. 53, 54, 55. And the only difference between his doctrine in that chapter, and this, which is repreſented and inculcated in the ſacrament, is this; that whereas this ordinance ſets the ſufferings and death of Chriſt before us, as paſt, he there ſpeaketh of them, as to come; telling his hearers, not that he had given, but "would give his fleſh for the life of the world," ver. 51.

4. The Lord's ſupper not having not been inſtituted when he ſpake in this manner, we cannot ſuppoſe that he had any reference to it; but when at the inſtitution of this ordinance he made uſe of the like language, we may reaſonably put the ſame conſtruction upon it. As therefore the words that he then ſpake were "ſpirit and and life," ver. 63. and are to be ſpiritually, and not literally underſtood; ſo the ſame we are to think of his words in the ſacrament: For, although it may be ſaid that here, as well as there, he ſpeaketh of his natural body, that very body which was in the womb of his virgin mother, and of his natural blood, that very blood which circulated in that body, yet eating his body, and drinking his blood, are figurative expreſſions.

5. There is, indeed, in the literal ſenſe of the words, an eating and drinking in the ſacrament; but as that which we put into our mouths is bread and wine, and not the very body and blood of our Lord, ſo bread and

wine are all that, literally ſpeaking, we can be ſaid to eat and drink.

But the broken bread which we eat at his table, being made the figure or ſign of his body, conſidered as given and broken for us, and the wine in the cup, which we there drink being alſo made the figure of his blood, which he ſhed for us, our eating this bread is likewiſe the figure of our eating his body, and our drinking the wine the figure of drinking his blood. But how can we eat the fleſh, or body of the Son of Man, and drink his blood? not ſurely by putting them into our mouths; no, but only by ſome act of our minds, that is, as was obſerved, by faith in him, as having offered up himſelf on the croſs, as a ſacrifice to God for us.

7. The body or fleſh of our bleſſed Saviour, as given and broken for us, and his blood, as ſhed for us, may with reaſon be preſented to us, under the metaphors of meat and drink, becauſe no meat and no drink can be of ſuch ſervice to us, in reſpect of this temporal life, as thoſe may be, in reſpect of the ſpiritual and eternal life. And the receiving his body and blood by faith in him crucified, may well be ſpoken of as the eating and drinking them, becauſe it is by this faith that they are made uſeful and ſerviceable to us, juſt as our common food is by our eating and drinking it; for then, and then only, when we truly believe in Chriſt, his paſſion is our redemption; by his death we live, and ſhall live for ever.

8. The great deſign of our Lord, in John, Chap. vi. ver. 27, *&c.* is to ſhew us the neceſſity of faith in himſelf. There is no reaſon to think that he ſaid, "Except ye eat the fleſh of the Son of man, and drink his blood, ye have no life in you," ver. 53. meaning by this, that all muſt unavoidably periſh, who do not receive the ſacrament, becauſe many of his hearers might have been in their graves before his inſtitution of this ordinance. Beſides, it is not true of all who partake of the ſacrament, that, as he ſpeaks, ver. 54. "They have eternal life." But we may reaſonably ſay to all who have the goſpel, and can underſtand it, and to communicants, as well as others, "Except ye believe in Chriſt, ye have no life in you," ver. 53. And that whoſo believeth in

him, "hath eternal life; and he will raiſe him up at the laſt day," ver. 54.

9. This then, the believing in Chriſt, is the great work to which we are to attend, when taking and eating the ſacramental bread. He who hath a right faith in the Lord Jeſus, and ſo eateth him, "even he ſhall live by him, ver. 57. But we may as reaſonably expect that the natural bread ſhould nouriſh and ſtrengthen our bodies without taking and eating it, as that the crucified body of our Lord, this ſpiritual bread, this food for our ſouls, ſhould give us eternal life, without receiving and eating it by faith in him, crucified for us. What is bread to us, if we do not eat of it? No more is the Saviour of the world to us; no more are his ſufferings and death, if we do not believe on him. But what is this faith or believing in Chriſt? This is ſo important a queſtion, and it is ſo very neceſſary to give a full and clear anſwer to it, that I ſhall make it the ſubject of another ſection.

Section VI.

Of that faith by which we are to eat Chriſt's body and drink his blood in the ſacrament.

1. There is no plainer notion of faith or believing on Chriſt than that which St. John gives us; who ſpeaks of it as being the ſame with receiving him, as in ch. i. ver. 12. "As many as received him, to them gave he power to become the ſons of God, even to them that believe on his name.

2. Faith in Chriſt ſuppoſes ſome knowledge of the goſpel of God concerning his Son; for we may well be ſaid to "believe in him of whom we have not heard," Rom. x. 14. as to believe in him of whom we are wholly ignorant.

3. It alſo ſuppoſes an aſſent to the truth of the goſpel: for the cleareſt and fulleſt notions of it will not at all profit us, unleſs we look upon it as true, Heb. iv. 2.

4. This knowledge of the goſpel, and aſſent to the

truth of it, muſt lead us to the receiving of Chriſt: for what reaſon can we have to think that he is ours, and to lay claim to the bleſſings that come by him, unleſs we receive him?

5. When we ſpeak of faith in Chriſt, as the receiving of him, we muſt conſider him as ſet before us, and offered to us in the goſpel.

6. The principal, if not the only notion of Chriſt, which is given us in the ſacrament, is that of a Saviour. And we need not view him under any other notion, provided we obſerve that he came into the world not only to deliver us from the guilt of ſin, but alſo to bleſs us, "in turning away every one of us from his iniquities," Acts iii. 26. And that he "gave himſelf for us, to purify unto himſelf a peculiar people, zealous of good works," Titus ii. 14. But, foraſmuch as there are many who truſt in Chriſt as a Saviour, while they have no concern about being his people, and "obeying his goſpel," 2 Theſſ. i. 8. the ſcripture ſpeaks of him as a prince or Lord, as well as a Saviour, Acts v. 31. 2 Peter i. 11. and plainly teaches us, that we muſt receive and own him as our Lord, or we can have neither part nor lot in him as a Saviour.

7. That which is meant by the receiving of Chriſt, is an hearty and unfeigned conſenting to this, that he ſhall be ours, that is, agreeably to what has been ſaid, our Saviour, in the fulleſt ſenſe of the word, or, if you will, our Lord, as well as Saviour.

8. Then it may be ſaid that we conſent to this, that Chriſt ſhall be our Saviour, when we look to him, and truſt in him for ſalvation in all its parts and branches. To this we are led by the fear of the wrath of God, due to us for our ſins; by the high thoughts that we have of that ſalvation that comes by the Lord Jeſus, and by the ſenſe of this, that in him alone is our help found, and that, as he is able to ſave to the uttermoſt all them that come unto God by him, ſo he calls on us to look to him, that we may be ſaved.

9. And then it may be ſaid that we conſent to this, that Chriſt ſhall be our Lord as well as Saviour, when we own and ſubmit to his authority, or yield ourſelves to him as his ſubjects and ſervants, at the ſame time that

we look unto him for ſalvation. This ſuppoſes that we chuſe his ſervice above all other ſervice; and that we are fully determined to forſake all that ſervice which is contrary to, or inconſiſtent with his.

10. But it ſhould be carefully obſerved, that this receiving of Chriſt, or conſenting that he ſhall be ours, is not a ſudden flaſh of paſſion, which, how violent ſoever it may be for the preſent, is ſoon over and gone, but a fixed and abiding principle in the ſoul, that brings forth fruit to perfection, Luke viii. 14.

11. Some will have it that faith is an habit begun; and others contend that is an act beginning an habit*. But, not to diſpute about words, it may be ſufficient to ſay, that we can have no certain evidence of our receiving Chriſt Jeſus the Lord, or believing on him, to the juſtifying and ſaving of our ſouls, where our faith does not work in us as the principle of our actions.

12. The ſcripture expreſsly tells us, that *not the hearers of the law are juſt before God, but that the doers of the law ſhall be juſtified*, Rom. ii. 13. And hence it follows, that no faith in Chriſt can juſtify us, but what makes us doers, the ſincere doers of the law of God. And whereas we read, that the wicked "ſhall go into everlaſting puniſhment, but the righteous into life eternal," Mat. xxv. 46. we may be very ſure that there is no faith that can ſave us, but what makes us righteous.

13. Agreeably to theſe things, we find that faith is uſed in ſcripture, as being to the ſame ſenſe with the new creature; Gal. vi. 15. chap. v. 6. and that it is ſaid to "work by love," chap. v. 6. to "to purify the heart," Acts xv. 9. to "overcome the world," 1 John v. 4. And becauſe it makes ſuch a wonderful change in our ſouls, and produces ſuch effects, the power which God has employed upon thoſe who believe, is ſpoken of as exceeding great, and as correſponding to that mighty power, which he exerted in the raiſing of Chriſt from the dead †.

14. It may be ſaid indeed, that a man is juſtified, and

* *Dices fidem primo inſtanti eſt habitus inchoatus; reſpondeo nequaquam ſed eſt actus habitum inchoans.* Limborch Theologia, Lib. V. Cap. XL. Sect. 6.

† Locke's paraphraſe on Eph. i. 19 20.

in a ſtate of ſalvation, as ſoon as ever he heartily conſents that Chriſt ſhall be his Lord and Saviour; but then it ought to be obſerved, that as he is juſtified, ſo he is alſo ſanctified by the faith that is in Jeſus, Acts xxvi. 18. The ſpiritual life, a life of holineſs, and a life of happineſs, is begun in him, the very moment of his receiving Chriſt Jeſus the Lord; and as he is every day and in every ordinance, to be repeating his faith in him, or to be anew receiving of him; ſo the life begun in his ſoul is to be maintained by freſh acts of faith. Every true believer therefore may ſay, with the apoſtle, "The life which I now live in fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me," Gal. ii. 20.

Thus I have given you a brief and plain account of faith in Chriſt, that faith which juſtifieth and ſaveth, and that faith by which alone we can be ſaid to eat his body and drink his blood at his table. If any look on this as a digreſſion from my ſubject, the only apology I ſhall make for it is this, "that nothing is more neceſſary than "to have right notions of faith in Chriſt."

And now I have conſidered every thing that we meet with in the hiſtory of the inſtitution of the Lord's Supper, relating to the bread, excepting his words, This do in remembrance of me. But as the ſame words were alſo ſpoken on his giving of the cup to his diſciples, I ſhall conſider them in their proper place, in the next chapter.

CHAP. II.

Of the Cup.

THE hiſtory of the inſtitution of this part of the Lord's ſupper is as follows:

St Mat. xxvi. 27, 28. *And he took the cup, and gave thanks, and gave it to them, ſaying, Drink ye all of it; for this is my blood of the New Teſtament, which is ſhed for many, for the remiſſion of ſins.*

St Mark xiv. 23, 24. *And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it; and he ſaid unto them, This is my blood of the new teſtament, which is ſhed for many.*

St Luke xxii. 20. *Likewiſe alſo the cup after ſupper, ſaying, This cup is the new teſtament in my blood, which is ſhed for you.*

St Paul, 1 Cor. xi. 25. *After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the new teſtament in my blood; this do ye, as oft as ye drink it, in remembrance of me.*

Theſe four accounts may be thus digeſted into one: *And after the ſame manner he alſo took the cup, after ſupper, and gave thanks, and gave it to them, ſaying, Drink ye all of it; for this is my blood of the new covenant *, and this cup is the new covenant * in my blood, which is ſhed for you, and for many, for the remiſſion of ſins. And they all drank of it. This do ye, as oft as ye drink it, in remembrance of me.*

* I have here put covenant inſtead of teſtament, which ſeems the proper meaning of the original word in this place, becauſe the old diſpenſation, to which the new is oppoſed, had nothing in it of the nature of a teſtament, but was purely a covenant, or ſtipulation between God and his people the Jews promiſing mercies to them, and requiring duties of them. See Hammond on the New Teſtament, p. 1, 2. Peirce on Heb. ix. 16, 17.

Section I.

And after the same manner he also took the cup, after supper, and gave thanks.

1. The cup, as well as the bread, was taken in such a manner as to lead the disciples to think that some special and extraordinary purpose was to be served by it. And, considering that which our Lord had done and said, with respect to the bread, they might well look upon his taking of the cup as the consecrating of it, or the setting it apart to a sacred use. And the paschal supper being then fully ended, they must needs be sensible that the cup was not taken with a view to that ordinance.

2. But we may say of the cup as was said of the bread (Chap. i. Sect. i. 7.) that it is to be considered as holy to the Lord, set apart for his worship, as soon as ever it is set upon the table; so that the minister's taking it into his hands, or laying his hands over it, is to be looked upon as no more than a recognition of its consecration.

3. The wine, we may suppose, was in the cup when our Lord took it: and as that signifies his blood, as we shall see presently, so it sets it before us shed. But forasmuch as nothing is said of his pouring the wine into the cup from another vessel, I see no reason to consider this as a rite signifying the shedding of Christ's blood, and designed to teach us, that while this is doing, we should view him as bleeding on the cross. And indeed, when by the bread broken, he had represented his body as given and broken, or in other words, had set himself before us as crucified; and when, in fact, his blood was shed at the same time that his body was broken; why should we think that he hath instituted another rite, the pouring the wine into the cup, to direct our thoughts anew to him, as yet alive on the cross, shedding his blood and suffering for us?

4. It must be owned indeed, that it is very fitting for every communicant to make the sufferings of our blessed Saviour, in part, the subject of his meditation, when he

is at the table: but the bread ſignifying his body, the breaking of the bread muſt ſignify the breaking of his body, and ſo it naturally directs our thoughts to his ſufferings. While therefore the bread is breaking, we may with great propriety meditate on Chriſt's ſufferings for us. But when we come to this part of the ſacrament, the taking of the cup, we are not to conſider our Saviour on the croſs, but as having been crucified; we are no longer to view him as ſuffering, but as having ſuffered; not as ſhedding, but as having ſhed his blood for us; and then our buſineſs is to attend to the bleſſed and glorious fruits of his ſufferings and death.

5. When our Lord had taken the bread, he bleſſed and gave thanks, that is, he prayed to God with thankſgiving for his bleſſing. And as we cannot but ſuppoſe that he did the ſame upon his taking of the cup, ſo it is highly reaſonable, that in this alſo, we ſhould follow his example. For now another and a glorious ſcene opens to our view; new wonders of grace are ſet before us; and as this demands our thankſgivings and praiſes, ſo it likewiſe calls for our prayers to God, that we may be aright affected with a ſenſe thereof, and make anſwerable returns of love and gratitude for ſuch a favour. But this will more fully appear from conſidering the words which our Lord ſpake upon this occaſion, when his prayer and thankſgiving was ended.

Section II.

This is my blood.

1. Can it be thought, that on the pronouncing of theſe words, the cup was tranſubſtantiated or changed into blood? "No, ſay the papiſts, not the cup but the wine. "The cup is the ſame as it was before the words were "ſpoken, but the wine is no longer wine, but the very "blood of Chriſt." And, according to the doctrine that they teach us, as in the former part of the ſacrament, the diſciples had been eating Chriſt's body, that very body which they might have ſeen ſtanding, ſitting, or lying before them, all the while they were eating it; ſo

when he had ſpoken theſe words, they were likewiſe drinking his blood, that very blood which was then running in his veins.

2. When the proteſtants do object, " But is it poſſible to bring any ſhew of reaſon for things ſo abſurd as theſe ?" The papiſts anſwer, " Yes, the words of the Lord Jeſus " are plain, this is my body, and this cup is my blood. " We do not act like Chriſtians, if we deny the truth " of all that he has ſaid *." But to this it may be replied, " That we are indeed to believe the words of " our Lord; but they are not to be underſtood in a " literal, but a figurative ſenſe. And, as when he ſaid " of the bread, This is my body, he deſigned no more than " to lead his diſciples to conſider it as ſignifying his bo- " dy; ſo we are alſo to think, that in ſaying of the cup, " This is my blood, he meant no more than if he had " ſaid, Look on this as ſignifying my blood.

3. The papiſts admit of one metonomy in the words, that of the cup, for the wine contained in it; and we plead for another, that of the ſign for the thing ſignified; and it is hard to ſay which of theſe figures of ſpeech is the moſt common. The plain abſurdity that there is in the literal ſenſe, that is, the abſurdity of ſuppoſing that the cup becomes blood, and that we are to drink the cup, forces them to give up that, and fly to the figurative ſenſe. And in like manner, the plain abſurdity of ſuppoſing that a wafer or a piece of bread may be the body of a man, and a little wine his blood; and the plain abſurdity alſo of ſuppoſing that we may eat his body and drink his blood, while we ſee him alive, whole and unbroken before us, and while, as I may add, agreeably to what has been ſaid, our ſenſes aſſure us that that which we eat and drink is no other than bread and wine: Theſe plain abſurdities, I ſay, force us to give up the literal ſenſe of Chriſt's words, This bread is my body, and this cup, or this wine is my blood, and to fly to their figurative ſenſe, and underſtand them as meaning

* " It is not meet for any Chriſtian to appeal from Chriſt's words " to his own ſenſes or reaſon for the examining the truth of what he " has ſaid, but rather to ſubmit his ſenſes and reaſon to Chriſt's " words in Obſequiouſneſs of faith." *A Papiſt miſrepreſented and repreſented.*

no more than that the bread and the wine are to be conſidered as ſymbols or tokens of his body and blood.

Section III.

The Blood of the New Covenant.

1. Firſt, our bleſſed Saviour teaches us by the bread broken, that he ſuffered and died for us; then he repeateth and confirmeth the ſame by the wine in the cup, the ſymbol of his blood, which he ſhed for us: and here he leadeth our thoughts to the new covenant, as the grand fruit of his ſufferings and death. And we are now to obſerve that God ſo loved the world, as to give his Son to offer up himſelf a propitiatory ſacrifice "to declare his righteouſneſs, that he might be juſt," Rom. iii. 25. and yet make a covenant of peace and friendſhip with ſuch ſinful creatures as we are, even every one that believeth in Jeſus.

2. Chriſt's blood being ſhed for this purpoſe, "according to the will of God and our Father, Gal. i. 4. and agreeably to his compact with him, Heb. x. 5, &c. we may reaſonably look upon it as the baſis or foundation of God's covenant with us. And ſince that which our Saviour has done is ſufficient to anſwer this end, (as appears from his raiſing of him from the dead, and receiving him up into glory) we may juſtly ſay, that the foundation of this covenant is ſure. And for this reaſon we may alſo ſpeak of his blood as the ſeal of this covenant. And it is certain that no ſigning and ſealing of a deed can do more to ratify and confirm it, or to ſatisfy thoſe to whom it is given, that every article in it ſhall be performed, than the blood of Jeſus does to aſſure us that God will act in every reſpect agreeably to his covenant. For this our bleſſed Saviour may claim as a debt due to him on the account of his ſufferings and death. This therefore the faithfulneſs and juſtice of God may encourage us to look for. See 1 John i. 9.

3. Many are the bleſſings ſpoken of in this covenant; but I ſhall only obſerve, in the general, that the exceed-

ing great and precious promiſes, which God has given us in his word, are as ſo many articles in his covenant, to the performance of which he is binding himſelf: and that from conſidering their nature and extent, we may ſee the bleſſednefs of thoſe who have him in covenant with them. And well may it be ſaid, "Happy is that people that is in ſuch a caſe; yea happy is that people whoſe God is the Lord," Pſalm cxliv. 15. "For what ſhall we ſay to theſe things, if God be for us, if the Almighty hath made a covenant of peace and friendſhip with us, who can be againſt us?" Rom. viii. 31. What need they fear who have "Him for their ſun and ſhield; and are aſſured that he will give them grace and glory, and with-hold no good thing from them?" Pſalm lxxxiv. 11.

Sect. IV.

And this Cup is the New Covenant in my blood.

1. If ſome of the ſacred writers had told us that our Lord had ſaid, "This cup is my blood of the new covenant," and others, that he took the cup, ſaying, "This cup is the new covenant," and, if they had added no more, there would not have been the leaſt colour of reaſon for thinking any other than that he delivered both theſe propoſitions. But "this is my blood of the new covenant, and this is the new covenant in my blood," being much the ſame words, in a different poſition, ſeveral conſiderable authors* have taken it for granted that but one of theſe was uſed, "ſince they both tend to the ſame "end, and deſign the ſame thing." But I cannot be of their mind, becauſe theſe two propoſitions ſeem to me to give us different notions of the cup, and to anſwer very different purpoſes: For in the former our Saviour directs us to conſider the cup as his blood, "This cup is my blood;" and in the latter he ſpeaks of it as the new

* Hammond's works, Vol. I. p. 176. Patrick's Menſa Myſtica. p. 75. Plain account, p. 16. Doddridge's harmony, Vol. I. p. 445.

covenant, "This cup is the new covenant:" and in that his blood is repreſented as the foundation of the new covenant: but in this he leads us, as we ſhall ſee, to look upon the cup as the token and ſeal of this covenant.

2. The cup is here declared to be the new covenant as expreſsly as the bread is declared to be Chriſt's body, or the wine his blood*. And yet it is allowed by all not to be in itſelf the new covenant, nor to be tranſubſtantiated or changed into the new covenant. In this caſe we have free liberty given us to underſtand the words of our Lord in a figurative ſenſe, to avoid the abſurdity of their literal ſenſe. And for the ſame reaſon we ſhould take the like liberty as to other expreſſions: for it is not more abſurd to ſuppoſe that the cup is changed into the new covenant, than to ſay that the bread is changed into the very body of Chriſt, or that the wine, literally ſpeaking, is his blood.

3. When God inſtituted circumciſion, he ſpake of that ordinance in this manner, "This is my covenant," meaning that it was the token and ſeal of his covenant, as is plain from Gen. xvii. 10, 11. Rom. iv. 11. And when our Lord ſaid of the ſacramental cup, "This is the new covenant," why ſhould we not put the like conſtruction upon his words, and ſuppoſe that they are as much as to ſay, "This is the appointed token and ſeal of the new covenant. And as God firſt ſpake of eſtabliſhing his covenant with Abraham and his ſeed, and then took notice of the ſeal of his covenant, ſo our Saviour does the like, for he firſt directs his diſciples to conſider the new covenant as the fruit of his blood, and then lets them know that he had appointed the cup to be the token and ſeal of it.

4. The cup may well be called the token of the new covenant, becauſe it is ſet before our eyes to preſent the new covenant to our minds. And this being, as we have ſeen, no other than the promiſes of God or the gracious declarations of his word, the cup, as the token of the new covenant, is to lead our thoughts to theſe things. When therefore it is about to be preſented to us, it will be proper for us to make ſuch of the promiſes the ſubject

* Plain Account, p. 17.

of our meditation as are moſt ſuitable to our circumſtances.

5. And as the ſacramental cup ſhould lead our thoughts to the promiſes and gracious declarations of the word, which ſet before us the bleſſings of the new covenant, ſo we ſhould alſo conſider it as ſerving like a ſeal to aſſure us that every article of this covenant ſhall certainly be made good. For although the new covenant is in Chriſt's blood, and his blood as ſhed for us (or in other words, his ſufferings and death) is the ſeal, as well as the foundation of this covenant, yet as the cup is here called the new covenant, becauſe it is appointed to be the token of the new covenant, ſo it may alſo be called the ſeal of this covenant, becauſe it is alſo appointed to be the token of that blood which is the ſeal of it.

6. Is it ſaid, but what occaſion was there for inſtituting a rite to ſatisfy us that God will make good all the promiſes of his word, when we may depend upon his veracity? "faithful is he that promiſed, Heb. x. 23. who alſo will do it, 1 Theſ. v. 24. He cannot deny himſelf," 2 Tim. ii 13. It may be ſufficient to anſwer, that knowing and pitying our weakneſs, and being willing more abundantly to ſhew us the immutability of his counſel, that they might have a ſtrong conſolation whoſe chief concern it is to enjoy the bleſſings of the new covenant, He makes uſe of this as a means to help our unbelief and encourage our faith and hope in his word. See Heb. vi. 18.

7. As every communicant is to look upon the blood of Jeſus as the ſeal of the new covenant, and to think that his blood being ſhed, "all the promiſes of God in him are yea, and in him Amen," 2 Cor. i. 20. and as he is to conſider the cup, the token of this blood, as the appointed ſeal of this covenant, that is, as confirming theſe promiſes, or as deſigned to give us full ſatisfaction that every one of them ſhall certainly be performed, ſo it ought to be obſerved, that there is no other ſenſe in which any of the communicants are to think that the cup is the ſeal of the new covenant.

8. Some may ſuppoſe that the ſpeaking of the cup as the ſeal of the new covenant to all the communicants, gives encouragement to the vain hopes of thoſe among them, who are wicked, and who conclude with them-

ſelves that they are in a ſtate of grace and ſalvation, becauſe in receiving the ſacrament they receive the ſeal of the new covenant. But, I think, I have ſufficiently guarded againſt this, by obſerving, that the promiſes of the word are all that God ſeals in the ſacrament. For unleſs you ſuppoſe that theſe promiſes have a tendency to encourage ſuch hopes in the wicked communicants, the ſealing of them, or aſſuring us that God will act agreeably to them, cannot juſtly be ſaid to have any ſuch tendency. And indeed it had effectually prevented their falling into this dangerous and often fatal miſtake, if they had but ſeriouſly conſidered, that as the plain language of God in his word, "There is no peace to the wicked," Iſa. lviii. 21. is no ways contradicted by his promiſes; ſo there is no colour of reaſon for fancying that the cup in the ſacrament ſpeaks any thing contrary to this language, becauſe it only ſerves to confirm the promiſes.

9. And as this notion of the cup gives no encouragement to the vain hopes of the wicked communicants, ſo it is certainly very proper to give the truly pious all the comfort they can reaſonably deſire. For as the promiſes of the word do aſſure them that the Lord is their God, and that all the bleſſings of the new covenant are theirs; ſo the cup, as the ſeal of this covenant, does aptly ſerve to encourage their faith and hope in theſe promiſes, and may well be conſidered as giving them the ſame aſſurance.

10. Let every communicant therefore take to himſelf that portion of the word and promiſe that belongs to him, and no ill conſequence will follow from his looking on the ſacramental cup as the ſeal of it. So far from this, that the conſidering it under this notion may be of great ſervice unto all: for inſtance, it may invite and encourage a wicked perſon to forſake his evil "way and unrighteous thoughts, and return unto the Lord;" and it may alſo ſhew him the neceſſity of this, to obſerve, that as God calls on him to act in this manner, ſo he aſſures him, not only in his word, but by the ſacramental cup, that thus doing "he will have mercy upon him, and abundantly pardon," Iſa. lv. 7. And what can do more to fill the ſoul of a pious communicant with love

to God and zeal for his ſervice, than to think, as he declares in his word that he has made with him an "everlaſting covenant," Iſa. lv. 3. ſo he alſo ſets the cup before him, and preſents it to him as the ſeal of his bleſſedneſs? and ſurely the amazing love and grace of God that is herein diſplayed, ſhould in reaſon conſtrain us all to enter into, or renew a covenant with him, that we will be his people and ſervants.

11. But this leads me to obſerve, that a covenant being a mutual engagement between the parties concerned, who enter into bonds or come under an obligation to each other, the ſigning and ſealing of the covenant is to be conſidered as the act of theſe parties. As therefore the giving of the cup is to be looked upon as the token and ſeal of God's covenanting with us, ſo our receiving of it is to be conſidered as the token and ſeal of our covenanting with God, that is, as the token and ſeal of our ſolemnly engaging, that we will be his, and will live in his ſervice.

21. I only add, that it is with great propriety that the giving of the wine as the ſymbol of the blood of Jeſus, is made the ſeal of God's covenanting with us; and that our receiving of it under this notion, is to be the ſeal of our covenanting with God. For as this tends to raiſe in us a full perſuaſion of his acting agreeably to his covenant with us to make good our engagements unto him, "can any thing be conceived more "awful and binding than a covenant ſo tranſacted *?"

Section V.

My blood, which is ſhed for you and for many.

1. As the wine in the cup, the ſymbol of the blood of Jeſus, preſents it to our minds as ſhed, ſo it ought to be obſerved that the ſhedding of his blood was ſo remarkable a circumſtance of his ſufferings and death, that, like the breaking of his body, it may very well be put for

* *Groves on the Sacrament.*

the whole. We may therefore ſay that this, as well as that, ſets Chriſt before us as crucified.

2. And as when our Lord gave the bread to his diſciples, he took notice of the intereſt or concern that they had in his broken body, of which it was the appointed ſign, obſerving, that it was broken for them; ſo he does the like on his giving them the cup, the ſymbol of the blood which he ſhed; for he tells them, that it was ſhed for them; and not for them alone, but for many others; for Gentiles as well as Jews, even to all that ſhall believe on him, John xvii. 20. "that whoſoever believeth in him ſhould not periſh, but have everlaſting life," John iii. 16.

3. As therefore Joſeph ſpake of the kine and ears of corn in Pharaoh's dream as being one, Gen. xli. 26. ſo we may ſpeak of the bread and the wine in the ſacrament; thus far they are both one; both tend to the ſame end, and anſwer the ſame purpoſe. Both are the ſymbols of a crucified Jeſus. Both ſet him before us as crucified for us; and both are given us to invite and encourage us to look to him, and depend upon him for all the bleſſed fruits of his ſufferings and death.

4. And if it be ſaid, "But why ſhould the ſymbol of one and the ſame thing be doubled? why ſhould our Lord ſet it again before us? why ſhould he ſpeak of it a ſecond time?" it may be ſaid in anſwer, "That this may be done to lead us to conſider it as a matter of the utmoſt importance to us, and to ſhew us that he would by all means engage our attention to it." And indeed, what is there of greater concern to us than this, that Chriſt gave himſelf to ſuffer and die for us, that believing in him, we may have life through his name? Well may he, once and again, call and invite us to faith in himſelf, when, as was obſerved, this faith is abſolutely neceſſary, as to the right receiving of the ſacrament, ſo likewiſe to our eternal bleſſedneſs.

5. Beſides, there is no method more proper than this, which our bleſſed Saviour has taken to remove all our doubts and fears as to his love to us, and our intereſt in his ſufferings and death, and to lead us to look on this as a faithful ſaying, and worthy of all acceptation, that he came into the world, and was crucified for us that

we might be saved. How can we call this in question, when we observe that in the sacrament he gives us not only one, but another token and pledge of it.

6. Some of the communicants, it may be, when taking and eating of the bread, say in their hearts, "Alas! we fear that we have no part nor lot in this Saviour; it is not for us to trust in him for salvation;" but as if compassionating their case, and willing to comfort them, he repeats the assurance of this, that he was crucified for them, and setting the cup before them, and presenting them with it, as the symbol of his blood shed for them.

7. And as to others who may say, Lord we believe, we believe that thou hast loved us, and hast given thyself for us, and we receive this bread as what thou giveſt us to encourage us to receive thee by faith as our Lord and Saviour, they may see reason to add, help thou our unbelief; Lord increase our faith. And what more proper to answer this end and to strengthen their hope and their trust in Christ than this, his assuring them that he hath appointed the cup to be a fresh token of his sufferings for them, and his commanding them to receive it as such.

Section VI.

For the remission of sins.

When our Lord gave his disciples the bread, the token of his body, he only told them, in the general, that it was given and broken for them; that is, for their benefit; but now he comes to give them the cup, the token of his blood, as he tells them that it was shed for them, so he likewise takes notice of its being shed for this end in particular, that he might procure for them the remission of sins.

2. The blessing here spoken of, the remission of sins, the fruit of Christ's shedding of his blood, or the effect of his sufferings and death, need not be taken in its most strict and proper sense, as meaning no more than the bare pardoning of a criminal, or delivering him from the

condemning ſentence of the law, but rather as being the ſame with that " redemption which we have through the blood of Jeſus, according to the riches of his grace," Eph. i. 7. or, as taking in all the bleſſings for which he ſuffered and died.

3. And yet it is not without reaſon that he mentions this in particular, and would fix the eyes of the communicants upon it: for he ſpeaks of his blood, as the blood of the new covenant; and he preſents the cup to us, not only as the token of his blood, but alſo as the token and ſeal of this covenant, and nothing can do more to encourage us to receive it under this notion, than to conſider that it is ſhed for us, for the remiſſion of ſins.

4. Sins in the general are here ſpoken of, and conſequently all ſins muſt be intended. Have our ſins therefore been ever ſo many, and ever ſo heinous, we ſhould not ſay, Alas for us! there is no hope! but think with ourſelves that we are invited to the table of our Lord, and that as he there offers us his body, as given and broken for us, and calls us to eat bread in token of our receiving him by faith as our Lord and Saviour; ſo he there aſſures us, that out of a regard to his blood, God is willing to make a new covenant with us; nay, and that the wine, the repreſentative of this blood, is given us as the ſeal of this covenant on the part of God; and from this it follows, as we ſhall ſee under the next ſection, that our receiving of it is to be the token of our thankful acceptance of this covenant, and of our bringing ourſelves under the moſt ſolemn engagements to God that we will be his ſervants.

5. Whereas therefore, ſome of the communicants may thus ſpeak within themſelves; " But alas! we have ſinned and rebelled againſt the Lord, and is it for us to look for ſuch a favour as this, the having him for our God in covenant?" this may do ſome thing to give them relief and comfort, " the blood of Jeſus Chriſt his Son was ſhed for the remiſſion of ſins, to waſh (Rev. i. 5.) and cleanſe us from all ſin," 1 John i. 7. and remove that, which is the only thing that can be ſuppoſed to hinder the favour of God from flowing to us in a full ſtream. But this may lead me to obſerve,

6. This, the ſhedding of Chriſt's blood, or his ſuffer-

ing and dying for us, for the remiſſion of ſins, as it was the laſt and the moſt difficult part of his undertaking, ſo it was the crowning and completing of the whole. Agreeably we find, that when upon the croſs, he was juſt about to expire or give up his ſpirit, bowing his head, he ſaid it is finiſhed. John xix. 30. And as in token of his full hope and confidence of acceptance with God, "He cried with a loud voice, and ſaid, Father, into thine hands I commit my ſpirit," Luke xxiii. 46.; ſo there is abundant reaſon to conclude that God was well pleaſed fully ſatisfied with what our bleſſed Saviour had done, becauſe he hath highly exalted him, and given him a name which is above every name, that at the name of Jeſus every knee ſhould bow," Phil. ii. 9, 10. And becauſe he is entered into the holy place, Heaven itſelf, with his blood there to appear in the preſence of God for us, Heb. ix. 12, 24. "and ever lives to make interceſſion for us," Heb. vii. 15. Let theſe things be conſidered, and it will be ſeen that a ſolid foundation is laid for our hope and truſt in Chriſt; and that we may be fully aſſured, that "he is able to ſave to the uttermoſt, all them that come unto God by him," Heb. xii. 25.

Section VII.

And gave it unto them, ſaying, Drink ye all of it.

1. As that, which our Lord had before given to his diſciples was no other than bread broken, ſo this, which he is now putting into their hands, is no other than wine poured into the cup. But that we may know what act or acts of our minds ſhould attend the receiving of it, we are not to conſider what it is in its own nature, but what it is made to ſignify, by virtue of his ordinance or inſtitution.

Had this therefore been all that he had ſaid of the cup, "This is my blood which is ſhed for you;" as it would only have ſerved like the bread, to have ſet Chriſt before us, as crucified for us; ſo like that, it would only have called for our faith in him, and then the giving of

the cup would have tended to no other end than the giving of the bread.

3. But we find that our Lord has alſo ſpoken of the cup as "the new covenant in his blood;" and this notion being peculiar to the cup, we may reaſonably ſay, that this is that which we are principally to have in our eye in receiving it.

4. When therefore the cup is about to be put into our hands, it will be proper for us to conſider our bleſſed Saviour, as the mediator of the new covenant, and as aſſuring us that, having ſhed his blood, he has done all that which was neceſſary to reconcile God to us, his ſinful and rebellious creatures; ſo that now he may be juſt, Rom. iii. 26. and yet enter into the new covenant with us; and that all the articles of this covenant are drawn, and ſigned and ſealed as it were in this blood, ſo that nothing elſe is wanting to complete the bleſſed work, but our accepting, ſigning, and ſealing of the ſame; and to this he calls and invites us.

5. This is ſo amazing, that we may well be crying out, "But is it ſo in very deed?" 2 Chron. vi. 18. Is there any ground for the raviſhing thought, that the great God, the Creator of heaven and earth, will make a covenant of peace and friendſhip with us; with us, who by our ſins have brought ourſelves under the curſe of his righteous law? is it for condemned criminals to look for ſuch an high privilege as this? when we conſider what we are, and how ill we have carried it towards our maker, what reaſon have we to fear that he he will deal with us as with the angels that ſinned, "whom he caſt down to hell, and delivered into chains of darkneſs, to be reſerved unto judgment," 2 Pet. ii. 4. Well might there remain "no ſacrifice for our ſins, but a certain fearful looking for of judgment and fiery indignation, which ſhall devour the adverſaries," Heb. x. 26, 27. "Well might ſhame and confuſion for ever cover us." But now, as if it were to obviate, or ſilence our fears, and give us to hope for this bleſſedneſs, as our compaſſionate Redeemer here ſpeaks of his blood as the foundation and ſeal as well as token of the new covenant, ſo he alſo tells us that it was "ſhed for us for the remiſſion of ſins."

6. Being filled therefore with a ſenſe of our obligations to God for the unſpeakable gift of his love, the gift of his Son: and building all our hopes on his ſufferings and death, we ſhould cheerfully and thankfully receive the cup in token of our hearty acceptance of God's offered grace, and of our ſolemnly engaging that we will be his, and will ſpend all our days in his ſervice.

7. To this the riches of the grace of God in his kindneſs towards us through Jeſus Chriſt, ſhould in reaſon conſtrain us. And what more evident than that this is abſolutely neeeſſary to our happineſs? For a covenant being, as was obſerved, (Sect. iv. 2.) a mutual engagement between the parties concerned, who enter into bonds, or come under an obligation to each other, it cannot be ſuppoſed that the Lord ſhould be a God in covenant with thoſe who do not covenant with him. Beſides, we ſee that the bleſſings of the new covenant are all along ſpoken of in ſcripture, as the portion not of thoſe who are enemies unto God, but of ſuch only as are his people and ſervants.

Section VIII.

This do in remembrance of me: This do ye, as oft as ye drink it, in remembrance of me.

1. If this *do* meant no more than the bare eating the bread and drinking of the wine, the latter of the ſentences at the head of this ſection, which relates to the cnp, would have been a tautology, and the ſame as to ſay, "This do as oft as ye do it." But our Lord does here evidently command his diſciples not only to eat bread and drink wine, but to do it in a manner agreeable to all that which he had ſaid and done in their preſence, that is, to break the bread, and to take and eat it when broken, as ſignifying his body given and broken for them; and to drink of the wine in the cup, as ſignifying his blood, the blood of the new covenant; and as ſignifying alſo the new covenant in his blood ſhed for

them, and for many, for the remiſſion of ſins; and, after his example, to pray to God with thankſgiving, as on the ſolemn taking of the bread, ſo likewiſe on taking of the cup.

2. Many writers have conſidered theſe two paſſages as a direction to the communicants to remember Chriſt. But although I freely own that it is their duty to remember him, and that it is to no purpoſe to eat bread and drink wine at his table without a ſerious remembrance of him; yet I ſee no reaſon to think that he here directs his diſciples to this duty: becauſe after all that had paſſed, ſuch a direction would have been altogether needleſs. For perſons of knowledge and underſtanding cannot eaſily hear that which is ſaid of the bread, and of the cup, and attend to the prayers made upon this occaſion, without remembering Chriſt.

3. But as he might very properly give orders to his diſciples to obſerve the ordinance he had juſt inſtituted, ſo it was likewiſe very proper for him to let them know at the ſame time for what reaſon he gave them that order; and both theſe things are done in the ſentences we now conſider. For, firſt, our Lord commands his diſciples not only to eat bread and drink wine, but to do it as was ſaid in a manner agreeable to his inſtitution; and then he acquaints them with the reaſon of his appointing theſe rites, viz. "the keeping up the remembrance of him in the world:" A reaſon that obliges Chriſtians in all ages to obſerve them.

4. As therefore the paſſover was to the children of "Iſrael for a memorial of the Lord's paſſing over their houſes," Exod. xii. 14, 27. "when he ſmote Egypt in their firſt-born, and brought out his people from among them with a ſtrong hand, and a ſtretched-out arm:" ſo the Lord's ſupper is appointed to be to us a memorial of our Saviour and his ſuffering and dying for us on the croſs, that he might deliver us from ſin, from death and hell, and make us bleſſed for ever. It is as a pillar, or monument, which he himſelf hath ſet up in his church, and which he would have to continue therein till the time of his coming to judge the world, that his name may endure for ever, and the remembrance of him and of his love to all generations.

5. And as the very ſight of a monument, if we are before acquainted with the occaſion of its being erected, is ſufficient to lead our thoughts to thoſe things, the memory of which it is deſigned to preſerve, and as it cannot well be but that we muſt think on them, when we read or hear that which is inſcribed upon it; ſo the very ſight of the bread and the cup at the Lord's table, if we are before acquainted with the occaſion of their being ſet upon it, is ſufficient to lead her thoughts to him; and it cannot well be, but that we muſt think on him, when we read or hear that which is as it were inſcribed on the bread and on the cup, or written concerning them: And when theſe words have been juſt pronounced, "This bread is Chriſt's body, which is given and broken for you; and this cup is Chriſt's blood of the new covenant, and the new covenant in his blood ſhed for you, and for many for the remiſſion of ſins;" ſurely there is not the leaſt neceſſity, or it muſt be in vain, to call on the communicants to remember him.

6. I only add here, that ſome think that the original words may be thus rendered, This do for my memorial; and that, as the rainbow was appointed to put God in remembrance, ſo the Lord's ſupper was inſtituted, and we are commanded to obſerve it to put Chriſt in remembrance*. But there is this difference in the two caſes. We are told that the rainbow is to put God in remembrance of the covenant he was pleaſed to make with all fleſh, that he would not "any more deſtroy the earth with a flood," Gen. ix. 16. But no intimation is given us of any thing that the ſacrament is to put Chriſt in remembrance of. But be this as it will, the notion of this ordinance, that it is as a monument to preſerve remembrance of him, is no ways affected by it: for as the bow in the cloud not only ſerves to put God in remembrance of his covenant, but to keep up the remembrance of it among men, ſo whatever that be which this inſtitution is to put Chriſt in remembrance of, it is not the leſs proper to preſerve the remembrance of him, and his ſufferings and dying for us.

* Holloway's commemorative ſacrifice, p 15.

Section IX.

And they all drank of it.

1. Had our Lord ſaid no more as to the cup, than he ſpake with reſpect to the bread, This do in remembrance of me; we might reaſonably have underſtood him as commanding his diſciples to drink of the cup, as well as to eat the bread, in a manner agreeable to his ordinance. But knowing that, in time to come, many of the communicants would ſatisfy themſelves with the "bare eating and drinking in his preſence," Luke xiii. 26. as a means proper to prevent this evil, which may prove of fatal conſequence to ſuch as are guilty of it; he adds, as oft as ye drink it, words that evidently teach us, as we have ſeen Sect. VIII. 1. that when drinking of the cup we are to have an eye to the inſtitution, and to ſee that we exactly obſerve it; and this may lead us to conclude that we are to do the ſame when eating the bread.

2. And thus it is as to this, which we are now to conſider, the expreſs notice that is taken of the diſciples drinking of the cup. It is not ſaid that they did all eat of the bread, and yet we cannot but think that they did all eat of it. And we might reaſonably have thought that they all drank of the cup, had this alſo been paſt over in ſilence. But known unto God are all his works, from the beginning of the world. And things that to us are future and to come in far diſtant ages, are all preſent unto him; and as he foreſaw that ſome would ariſe who would interpret the words, this do ye, when ſpoken with reference to the cup, as not being a command to drink of it*, and who agreeably to this would refuſe giving it to the greateſt part of the communicants; ſo as if it were to ſhew that all have a right to it, and to embolden them to inſiſt on their right, one of the in-

* Hac igitur parte non continetur præceptum faciendi, id eſt, de Calice bibendi. Eſtius in 1 Cor. xi. 25. De Communione corporis et ſanguinis Chriſti ſub utraque ſpecie nullum extat omnino præceptum. Ritus Eccleſiæ Landunenſis, p. 641.

ſpired writers of the inſtitution of the Lord's ſupper was moved, as we ſee, to leave this upon record, that they all drank of it. Mark xiv. 23.

3. We may therefore oppoſe, not only the precept of Chriſt, but the example of his diſciples, to the general practice of the Papiſts* in withholding the cup from the laity, and all others, but the prieſt who conſecrates it. As our Lord ſaid of the bread, take, eat, ſo he ſaid of the cup, drink ye all of it; and ſince it is evident from the carriage of his apoſtles that they looked upon his precept to be as binding in one caſe, as it was in the other, why ſhould not we alſo do the ſame?

4. Beſides, if we conſider the meaning of theſe rites, it will appear that the drinking of the cup is more neceſſary than the eating of the bread. For the cup ſets Chriſt before us as crucified for us, as well as the bread, and like that calls for our faith in him. But it cannot be ſaid of the bread, as it may of the cup, that it ſets the new covenant alſo before us; and that it calls for our faith in Chriſt to diſpoſe us with the greater readineſs and cheerfulneſs of mind to accept of God's gracious offer of being our God, in covenant with us, and to conſtrain us to bind ourſelves in a ſolemn covenant unto him; and to lead us to do it in ſuch a manner as that we may be ſure of finding favour in his ſight.

5. Had our bleſſed Saviour appointed the cup with no other view then to ſtir us up to a repetition of that faith in him as crucified for us, which we are to exerciſe when taking and eating of the bread, it would have been our duty to have complied with his inſtitution; but when he hath appointed it not only for that purpoſe, but alſo to encourage and engage us to covenant with the Lord, that he ſhall be our God, and we will be his people and ſervants, we ſhould be ſo far from thinking it needleſs to receive the cup, that we ſhould rather look upon the receiving it as a matter of even greater importance to us, than the eating of the bread.

* The King of France may receive the cup at his coronation, and ſome others have this privilege. Ritus Eccleſiæ Laudunenſis, p. 641. &c.

6. I ſhall therefore put an end to the review of this inſtitution, with obſerving, that the reaſons for giving the cup to every communicant are ſo plain and convincing, that it is really amazing any ſhould entertain a thought that the prieſt alone is to receive it. So that we may ſay of this notion of the papiſts, as is ſaid by an ingenious author* of their abſurd doctrine of tranſubſtantiation, "that, as it is, one is almoſt tempted to ſuſpect it to be the effect of arrogance, rather than error? and to conſider it as a meer inſolent attempt to ſhew the world, in the ſtrongeſt inſtance they could invent, what monſtrous things the clergy ſhould dare to ſay, which the wretched laity ſhould not dare to contradict; nay, which they ſhould be forced to pretend they believed. In this view the thought is admirable, and worthy the moſt malicious wit, that ever lorded it over the heritage of God. But it may deſerve ſome ſerious reflection, whether it be not an inſtance of infatuation, to which God has given them up, that it may be a plain mark to all, that will uſe common ſenſe, of the groſſeſt error in a church, which claims infallibility; and may not be intended by providence, as a kind of antidote againſt the reſt of its poiſon."

Directions *to the Communicants, in their* Meditations *and* Ejaculations.

It ſhould be our concern, to let none of that time run waſte, which we ſpend in the houſe of our God, but to improve every minute of it to ſome good purpoſe. And as to the ſpaces, or intervals, that there may be between one ordinance and another, it will be proper to fill them up with pious thoughts and ejaculations. This may be a means to render thoſe ordinances, that are over, the more uſeful to us, and to prepare us for ſuch as we are to be found in. As ſoon therefore, as the reſt of the public worſhip is ended, you may ſpeak to yourſelves in ſome ſuch language as this.

* Dr Doddridge on the New Teſtament, vol. ii. p. 444.

" Now the Lord furniſheth a table for us in his houſe, " and ſetteth thereon the choiceſt dainties. There will " be bread, which ſtrengtheneth man's heart, and wine, " that maketh it glad; bread which came down from " Heaven, that a man may eat thereof and not die; " wine, which whoſoever drinketh, hath eternal life.

" There the crucified Jeſus, and all the bleſſed fruits " of his ſufferings and death, will be ſet before us. And " behold! though vile, and ſinful, and utterly unworthy " of ſuch a favour, I am invited to be a gueſt! The " Spirit and the bride ſay come, and let him that heareth " ſay come, and let him that is athirſt come; and whoſo- " ever will let him freely take of this ſpiritual proviſion. " With what ſatisfaction, delight and joy; with what " admiration of the love of God in Chriſt; and with " what thankfulneſs and praiſe ſhouldſt thou, O my ſoul, " accept of the invitation!

" Oh! may I be aright prepared for this feaſt. " When the king ſhall come in to ſee the gueſts, let me " not be found without a wedding garment. Forbid it, " O Lord, that I ſhould eat and drink at thy table, in " token of friendſhip with thee, and ſecretly purpoſe " to go on in ſin and rebellion againſt thee. Give me " to be found in all the duties now incumbent on me; " and to hunger and thirſt after all the good things thou " haſt prepared for me. And O bleſs me with all ſpi- " ritual bleſſings in heavenly places in Chriſt. On his " grace I depend for aſſiſtance; I truſt to his merits for " acceptance."

And now being come to the table, and looking on the bread, and on the cup, let them lead your thoughts to the Lord Jeſus, and fix them on him as one, who came from heaven that he might give his fleſh, and ſhed his blood for the life of the world, and ſay upon it,

" Although thou haſt ſinned, O my ſoul! and by ſin deſtroyed thyſelf, yet there is hope. In God is thine help. He has laid help on one that is mighty; mighty to ſave. In this was manifeſted the love of God to- wards us, becauſe he ſent his only begotten Son into the world, that we might live through him. Behold what manner of love the Father hath beſtowed upon us!

" He ſpared not the angels that ſinned ; but caſt them down to hell ; and delivered them into chains of darkneſs to be reſerved unto judgment. The Son of God did not come from heaven with a deſign to take hold on them, or help and ſave them, no, but with a view to our ſalvation ; and took part of our fleſh and blood, that he might deliver us from all the evils, which our ſins had brought upon us, and raiſe us up to endleſs bliſs and glory.

" Hoſannah to the Son of David ; Bleſſed is he that cometh in the name of the Lord. Hoſannah in the higheſt. God is the Lord which hath ſhewed us light. Thou art my God, and I will praiſe thee. Thou art my God I will exalt thee. O give thanks unto the Lord ; for he is good, for his mercy endureth for ever. Come, and let us offer the ſacrifice of praiſe unto God, the fruit of our lips, and call upon his name. Let the heart of them rejoice that ſeek him, ſeek the Lord and his ſtrength ; ſeek his face for evermore ; remember his marvellous works that he hath done."

Who knows but that while engaged in ſuch exerciſes as theſe, your hearts may grow hot within you ; while you are thus muſing, the ſacred fire of devotion may be kindled in your breaſts. This is certainly a very proper means to prepare our minds for thoſe public prayers and thankſgivings in which every communicant is to join ; and as when theſe are over, the next thing to be attended to, is the breaking of the bread ; ſo this rite ſetting Chriſt before us as ſuffering and dying for us, we may ſpend the time it takes up in thus ſpeaking within ourſelves.

" Thou art now, O my ſoul, on fix thine eye on the bleſſed Jeſus, the Lord of life and glory, ſuffering and dying for thee. This he did now more than ſeventeen hundred years ago, and he has inſtituted this rite, the breaking of this bread, to preſerve the memory of it ; and it now preſents it to thy thoughts. Lord help me to turn aſide and ſee this great ſight ; may I view it on all ſides ; view it thoroughly, and with a becoming temper. What more amazing ! what more affecting !

" See here a righteous and innocent perſon, given up

into the power of his blood-thirſty enemies, to be crucified and ſlain by their wicked hands, as if he had been the vileſt of malefactors; nay, ſee here, the only begotten Son of God bruiſed, and put to grief by his beloved Father.

"Who can ſay how great his ſufferings were! what an agony was he in when he prayed again and again unto God, with ſtrong crying and tears, "O my Father, if it be poſſible, let this cup paſs from me; nevertheleſs not as I will, but as thou wilt:" and when he was ſo depreſſed with ſorrow and amazement; when ſuch was the diſtreſs and anguiſh of his ſoul, that his ſweat ran from him like great drops of blood!

"How ſhall we account for theſe ſufferings of the Holy Jeſus, the Son of God, his beloved Son, in whom he was well pleaſed! Where were the bowels of his Father! nay, where his juſtice! The ſcripture anſwers, God commendeth his love towards us, in that while we were yet ſinners, Chriſt died for us, Rom. v. 8. He ſpared not his own Son, but delivered him up for us all, chap. viii. 32. And this he might do without any injuſtice, or want of affection to him; for Chriſt alſo hath loved us, and hath given himſelf for us, an offering, and a ſacrifice to God, for a ſweet ſmelling ſavour, Eph. v. 2.

"See then, O my ſoul, this love of God, this grace of our Saviour Jeſus Chriſt. Lord, give me to know more of this grace; raiſe in me the higheſt thoughts of this love. Oh! may I feel that it conſtraineth me henceforth to live, not unto myſelf, but unto him that died for me, and roſe again."

And now the bread being broken, it is next preſented to the communicants, and the words of our Lord Jeſus are repeated, Take, eat, this is my body, which is given and broken for you. This may lead us to add as follows.

"What words do I hear! with what pleaſure and joy ſhould I receive them! Is not this the ſame as if the bleſſed Jeſus were ſaying unto thee, O my ſoul! Let all thy fears and doubts, as to thy concern in my ſufferings and death, immediately vaniſh; and know, aſſuredly, that as my body was given and broken upon the croſs, ſo it was for thee that this was done; for thee I

ſuffered; for thee I was crucified: for thy good; for thy ſalvation: And I am willing, heartily willing, to be thy Saviour. "To this end I was born, and for this cauſe came I into the world, and made my ſoul an offering for ſin." And I now give thee this bread, the ſymbol of my body given and broken for thee, in token of my calling on thee to look to me, with hope and joy, for all the bleſſed fruits of my ſufferings and death: "be not faithleſs, but believing."

"And ſurely it will become thee to ſay, in return, "Lord, I believe, help thou mine unbelief. Mine iniquities teſtify againſt me, and my tranſgreſſions, which "have been multiplied. Ah, how have I deſpiſed the "commandments of God, and done evil in his ſight. It "is of his mercies, that I am not conſumed. But why "ſhould the ſenſe of my ſins cauſe my heart to deſpair, "when thou, O bleſſed Jeſus, the hope of Iſrael, and "the Saviour thereof, calleſt to all the ends of the "earth, to look unto thee, that they may be ſaved, Iſa. "xlv. 22; to come unto thee, that they may have reſt, "Matt. xi. 26.

"Encouraged therefore, not only by thy word, but "by this ſenſible pledge of thy favour, which thou here "giveſt me, I now fly to thee as my Saviour. In thee "alone I truſt: Lord, ſave me, or I periſh. To thee "I now look for repentance, and the forgiveneſs of all "my ſins; for a righteouſneſs to juſtify me; for thy "Spirit to ſanctify me; for reconciliation and peace with "God, and all the bleſſings thou haſt purchaſed.

"To thee I now ſolemnly and heartily devote myſelf. "Lord, I am thine; fully reſolved, in an human depen-"dence on thy grace, to ſpend all my days in thy ſer-"vice: and I now take, and eat this bread, in token of "my acknowledging thee as my Lord, and of my truſt-"ing and hoping in thee as my Saviour."

If there be any time between the receiving of the bread, and the other part of this ordinance, it may be employed in ſome ſuch thoughts as theſe:

"Thou haſt now named the name of Chriſt, let it be "thy care, O my ſoul! to depart from all iniquity. "Like one of his familiar friends, thou haſt been "eating of his bread, give proof of thy loving him,

" by keeping his commandments. Be concerned to ap-
" prove thyſelf to him, as his diſciple indeed, by conti-
" nuing in his word, living in his ſervice. Let thy con-
" verſation be as it becometh his goſpel; ſo as to adorn
" this doctrine of God our Saviour in all things. As
" thou haſt received Chriſt Jeſus the Lord, ſo walk in
" him, rooted, and built up in him, and ſtabliſhed in
" the faith, abounding therein with thankſgiving. O
" mayeſt thou never forget that he is thy Lord, but dai-
" ly worſhip and ſerve him. Always remember that he
" is thy Saviour: the life which I now live in the fleſh,
" I live by the faith of the Son of God, who loved me,
" and gave himſelf for me.

" O Lord! do thou enable me to maintain a conſtant
" dependence on any grace, and grant that I may find it
" ſufficient for me in all difficulties and trials. O thou
" bleſſed Jeſus! thou almighty Saviour! keep that
" which I have committed unto thee againſt that day.
" Pray for me, that my faith may never fail! Lord, in-
" creaſe and ſtrengthen it; perfect that which is lack-
" ing in it. Fulfil all the good pleaſure of thy goodneſs,
" and the work of faith with power. May its actings
" be more vigorous and lively, in the remaining part of
" this duty, than they have been in that which is now
" over. Mine eyes are unto thee, O Lord, have mer-
" cy upon me."

Our meditations and ejaculations, relating to the cup, ſhould be ſuitable to the ſeveral things that our Lord obſerved, as he preſented it to his diſciples; as that it is the ſymbol of his blood, which he ſhed for us, for the remiſſion of ſins; that this blood, of which the cup is the appointed ſymbol, is the blood of the new covenant; and that agreeably to this, the cup is alſo to be conſidered as the token and ſeal of this covenant, in Chriſt's blood, both on God's part and on ours.

The conſidering the cup, as repreſenting the blood of Jeſus ſhed for us, and for many, for the remiſſion of ſins; " that whoſoever believeth, through him might be ſav-
ed," may lead us to expreſs our thoughts in ſuch words as theſe:

" Thou art now again, O my ſoul! to view the cru-
" cified Jeſus; for he is again evidently ſet forth before

" thine eyes, as crucified among us. Behold the price " of thy redemption, the forgiveneſs of thy ſins; not " corruptible things, as ſilver and gold, but the preci- " ous blood of Chriſt, as of a lamb without blemiſh, and " without ſpot. How great is that ſalvation, which was " purchaſed by the Son of God at ſo dear a rate! how " ſhall I eſcape if I neglect it!

" But be not caſt down, O my ſoul! why ſhouldſt " thou fear, and not hope in the Saviour of all men, e- " ven every one who believeth, when he aſſureth thee, " that he ſuffered and died for thee, and again calleth " on thee to look to him for all the bleſſed fruits of his " ſufferings and death; nay, again preſenteth them un- " to thee!

" Do not forget that he who was delivered for thine " offences, was raiſed again for thy juſtification; and " that, as by his blood, that blood which he ſhed for " the remiſſion of thy ſins, he entered into the holy place, " heaven itſelf, now to appear in the preſence of God for " thee; ſo he is able to ſave them to the uttermoſt, that " come unto God by him, ſeeing he ever liveth to make " interceſſion for them."

When conſidering the cup, as ſetting before us the blood of the new covenant, you may proceed as follows:

" O may the God of our Lord Jeſus Chriſt, the Fa- " ther of glory, enlighten the eyes of my underſtanding, " that I may know what is the hope of his calling; " what the exceeding riches of his grace, in his kindneſs " towards me through Jeſus Chriſt; how very deſirable " that bleſſedneſs is, which is now ſet before me.

" Had no more been ſaid of the blood o Jeſus, than " that it was ſhed for the remiſſion of ſins, it might have " been thought, that the being ſaved from wrath through " him, is all I am to look for. But how ſhouldſt thou " wonder, O my ſoul! at the gracious words which pro- " ceeded out of his mouth! This is my blood of the " new covenant: words evidently deſigned to encourage " thy hopes of the ſum of all bleſſedneſs, the having the " Lord for thy God, in covenant with thee.

" And now thou art not merely to view, but receive " Chriſt by faith, as having once ſuffered for ſins, the

" juſt for the unjuſt, that he might bring thee to God ;
" that God, of an enemy, might be thy friend ; that his
" covenant of life and peace might be with thee ; that
" all the exceeding great and precious promiſes in his
" word, promiſes of the life that now is, and of that
" which is to come, might be thy portion. In Chriſt
" they are yea, and in him, amen ; ratified and confirm-
" ed by his blood.

" Now thou art to look up to God in the heavens, as
" ſitting on the throne of his grace, holding out the
" golden ſceptre, inviting thee to draw near, and in how
" condeſcending, how kind, and moving a manner ! in-
" cline thine ear ; come unto me ; hear, and thou ſhalt
" live, and I will make an everlaſting covenant with
" thee, even the ſure mercies of David, Iſa. lv. 5.

" Be aſtoniſhed, O ye heavens, at this ! let angels, as
" well as ſaints, ſtand amazed at the love of God, in giv-
" ing his Son ; and the love of Chriſt, in giving himſelf
" to ſuffer and die that we might partake of this bleſſed-
" neſs. Oh how rich is God in mercy ! How great is
" the love wherewith he hath loved us ! How exceed-
" ing abundant is the grace of our Lord Jeſus Chriſt !
" Shouldſt thou not love him who firſt loved thee !

" What is there, O my ſoul ! of greater importance
" than this, the having God's covenant with thee. Thy
" life ; thy all ; thy peace and comfort, in this world,
" and eternal bleſſedneſs in the other depend upon it.
" Happy is he that hath the God of Jacob for his help ;
" whoſe hope is in the Lord his God, who made hea-
" ven, earth, and ſea, and all that is therein ; who keep-
" eth truth and ſhall reign for ever, even thy God, O
" Zion, unto all generations !"

That each of theſe notions, which our Lord has given us of his blood, may be further improved for your comfort, it may be proper to add.

" And what can do more to ſilence all thy fears, nay,
" to fill thee with all joy, and peace in believing ; and
" even give thee to abound in hope of this unſpeakable
" privilege, through the power of the holy Ghoſt, than
" that, which thy bleſſed-Saviour has obſerved concern-
" ing his blood ?

" Thy ſins, O my ſoul, have been many, thy guilt has " been great ; but be of good comfort ; the blood of " Jeſus was ſhed for thee, for the remiſſion of thy ſins : " if therefore thou confeſſeſt and forſakeſt them, e- " ven the faithfulneſs, as well as mercy, of God, may " encourage thy hopes of forgiveneſs, 1 John i. 9. Prov. xxvii. 13.

" Thou haſt rebelled againſt the moſt high God, the " poſſeſſor and Lord of heaven and earth ; and there " is nothing thou canſt do to merit his favour ; but doſt " thou repent of thy wickedneſs and chuſe the things " that pleaſe him, it is no preſumption in thee to take " hold of his covenant, and look for all the bleſſings it " ſpeaks of ; for this blood, which was ſhed for the re- " miſſion of thy ſins, is alſo the blood of the covenant, " the price of theſe bleſſings."

The viewing the cup as the new covenant in Chriſt's blood, may lead you to ſpeak to yourſelves in ſome ſuch manner as this.

" And ſhould it not remove every diſcouraging thought, " to behold the Lord Jeſus preſenting thee with this cup, " the ſymbol of his blood, and commanding thee to re- " ceive it, as the new covenant in his blood. It is a " ſenſible pledge of God's favour to thee ; the ſeal, as " well as token of his covenant ; and deſigned, not meer- " ly to lead thy thoughts to the gracious declarations " and promiſes of the word ; but to excite and ſtrength- " en thy faith and thy hope in them, and to ſerve as a " witneſs for God, that there ſhall not fail one word of " all his good promiſes.

" Make uſe then, O my ſoul, of that liberty that is " granted thee, to enter into the holieſt by the blood of " Jeſus ; that blood by which he himſelf is entered ; and " go boldly, though with reverence and godly fear, to " the throne of grace, that thou mayeſt obtain mercy, " and find grace to help in time of need.

" And now, O Lord, I draw near to thee. O may " I do it with a true and upright heart ! In thy favour " is life. Thy loving kindneſs is better than life. My " fleſh and my heart faileth ; and all things here will " fail ; but if I have thee for my God, in covenant with " me, my happineſs will be ſecure and laſting ; for thou

" wilt be the ſtrength of my heart and my portion for " ever. This is all my ſalvation, and all my deſire.

" I acknowledge my ſin unto thee, and mine iniquity " will I not hide; to me belongeth confuſion of face, " becauſe I have ſinned againſt thee, I am not worthy " of the leaſt of all thy mercies; if thy compaſſions had " failed, how very miſerable had I now been! who am " I, O Lord God! whence is this to me, that thou " ſhouldſt ſpeak of making with me an everlaſting cove- " nant, ordered in all things and ſure; but ſuch are the " riches of thy grace, that as in thy word thou ſetteſt " this bleſſedneſs before me, ſo this cup is preſented to " me to encourage myhopes of enjoying it.

" And now having full aſſurance of faith, being firm- " ly perſuaded of the efficacy of the blood of Jeſus; that " blood which he ſhed for the remiſſion of my ſins, the " blood of the new covenant, I receive, and drink of this " cup as the ſymbol of this blood, and as the token and " ſeal of this covenant, and this I do, for a teſtimony of " my taking thee for my God and dedicating myſelf " to thy ſervice.

" O Lord, thou art my Lord, my lot, my portion, the life of my ſoul; the father of mercies; the God of all comfort. All my ſprings are in thee. In thee will I put my truſt. In thee will I boaſt all the day long. I will praiſe thy name for ever. In this alone will I glory, the underſtanding and knowing thee. Thy mercy, O Lord, is in the heavens; thy faithfulneſs reacheth unto the clouds. Thou exerciſeſt loving kind- neſs, judgment and righteouſneſs in the earth. Thou wilt abundantly ſatisfy thy people; thou wilt make them to drink of thy pleaſures. For with thee is the foun- tain of life. In thy light ſhall we ſee light.

" I now yield myſelf unto thee as thy ſervant; all the powers and faculties of my ſoul, and all the members of my body, as inſtruments of righteouſneſs unto God. I now enter into thy covenant and into thine oath, that I will be thine; and will walk in thy ways, will live in thy ſervice. I now ſolemnly engage to make thy word the rule of my life, and thy glory the end of my living.

" O take away all iniquity, and receive me graciouſ- ly: turn not away from me, but rejoice over me to do me good, and put thy fear in my heart, that I may ne

never depart from thee. Thou who art the God of peace, that haſt brought again from the dead our Lord Jeſus, through the blood of the everlaſting covenant, make me perfect in every good work to do thy will, working in me that which is well pleaſing in thy ſight, through Jeſus Chriſt, to whom be glory for ever and ever. Amen."

Theſe devotional exerciſes relating to the cup, may prepare your hearts for the praiſes as well as prayers which are to be offered up to God in public, after the receiving it.

I ſpeak of praiſes as well as prayers, becauſe it appears from the hiſtory of the inſtitution of the Lord's ſupper, as might have been obſerved in the review, that Chriſt and his apoſtles ſang an hymn before they left the houſe in which he had inſtituted it, Mat. xxvi. 30. Mark xiv. 26. We cannot ſay, whether this was the hallel of the Jews, which began at Pſal. cxiii. and ended with Pſal. cxviii.; or a part of it only; or ſome other hymn more ſuited to his new inſtitution. But, be this as it will, as the reaſon of things led the Jews to ſing praiſes to God, when they had eaten the paſſover, ſo it ſhould much more lead Chriſtians to do the ſame, on their having received the Lord's ſupper: for no inſtance of the love and grace of God is equal to that, which this ordinance ſets before us.

But the laudable cuſtom that prevails amongſt us, makes it needleſs to inſiſt on the proof of this point: for, as the Church of England, in her communion ſervice, directs us to ſay or ſing, "Glory be to God on high, and on earth peace, good-will towards men; we praiſe thee, we bleſs thee, we worſhip thee, we glorify thee, we give thanks to thee for thy great glory, O Lord God, heavenly King, God the Father Almighty; ſo the diſſenters have various collections of hymns for their uſe at the Lord's table. I ſhall tranſcribe a few lines from Dr. Watts, becauſe of their ſuitableneſs to that which I have obſerved concerning the ſacramental cup.

Hope in the covenant.

HOW oft have ſin and Satan ſtrove
To rend my ſoul from thee, my God!
But everlaſting is thy love,
And Jeſus ſeals it with his blood.

The oath and promiſe of the Lord
Join to confirm the wondrous grace;
Eternal power performs the word,
And fills all heaven with endleſs praiſe.

Amidſt temptations ſharp and long
My ſoul to this dear refuge flies:
Hope is my anchor firm and ſtrong,
While tempeſts blow and billows riſe.

The goſpel bears my ſpirits up;
A faithful and unchanging God
Lays the foundation for my hope
In oaths, and promiſes, and blood.

Hymns, B. I. CXXXIX.

The New Covenant ſealed.

THE promiſe of my Father's love
Shall ſtand for ever good;
He ſaid, and gave his ſoul to death
And ſeal'd the grace with blood.

To this dear cov'nant of thy word
I ſet my worthleſs name;
I ſeal the engagement to my Lord,
And make my humble claim.

Thy light and ſtrength, and pard'ning grace
And glory ſhall be mine;

My life and ſoul, my heart and fleſh,
And all my pow'rs are thine.

B. III. iv.

Here in thy courts I leave my vow,
And thy rich grace record;
Witneſs, ye ſaints, who hear me now,
If I forſake the Lord.

Pſal. cxvi.

Unleſs John xvii. is one of Chriſt's Sacramental prayers, we cannot plead his example for praying after receiving of the cup. But ſince there is no colour of reaſon for thinking that this duty is then improper, or unſeaſonable, why ſhould any be for breaking in upon the cuſtom of concluding this feaſt with prayer, which ſo generally prevails* ?

And now the public worſhip being over, all that remains is for every communicant to make the moſt ſerious reflection on what he has done, and to be found in ſuch exerciſes of the heart in his retirements as are ſuitable to his caſe.

If Deiſts as well as Chriſtians, they who deny, as well as they who believe the goſpel of God concerning his Son Jeſus Chriſt our Lord, are among the communicants, they may put ſuch queſtions as theſe to themſelves.

" Is this that I have done to be juſtified ? have I acted honeſtly, and with a regard to truth ? were I in Turkey, or in China, might I not join with the Mahometans, or Pagans in their ſuperſtitions, as well as join with the Chriſtians in this, which they look upon as the moſt ſolemn inſtitution of what they call their Religion ? may not Shadrach, Meſhach and Abednego be juſtly applauded for their bravery and nobleneſs of their ſpirits in hazarding their lives rather than fall down and worſhip the golden image that Nebuchadnezzar had ſet up ? and may not I as juſtly be condemned for being governed by the baſeſt principle in receiving the ſacrament with no other view than that I may have a legal qualification for an office ? Is it fit upon any conſideration whatever to be found in any act of falſe worſhip, and to do honour to an impoſtor.

* Oratio convivium dirimit. Tertul. Apol.

" But why ſhould I thus ſpeak of Jeſus of Nazareth, who, if the hiſtories of him in the New Teſtament be true, was a man without guile; and approved of God, as a teacher come from Him, by many miracles, and wonders and ſigns, which were openly done by him, and at length declared to be the Son of God by his reſurrection from the dead?

" This inſtitution, indeed, ſets him before us as crucified; but is this the only notion under which I ought, in reaſon, to conſider him? had he been a deceiver of the people, muſt there not have been a full end of all faith in him, and regard to him, upon his having been put to death, and in ſo infamous a manner? but is it not certain that Chriſtianity very much prevailed, and that the number of his diſciples mightily increaſed, for many years after his crucifixion? and is it not alſo certain that men in thoſe times, could not reaſonably hope for any worldly advantages from profeſſing themſelves Chriſtians; ſo far from it, that this was the way to endanger the loſs of their eſtates, their friends, their liberties, and even their lives? what then ſhould lead ſuch multitudes to this, but the full evidence they had of the truth of Chriſt's reſurrection; and that he was indeed exalted by the right hand of God, to be a prince and a Saviour, to give repentance to Iſrael, and forgiveneſs of ſins?

" When this was the caſe, have I no cauſe to ſuſpect that there is ſome paſſion, ſome prejudice or other, that has hitherto blinded my mind, and hindered the light of his goſpel from ſhining upon me? will it not be prudent, is it not neceſſary, to examine my heart with all poſſible care, that I may diſcover the ſecret ſprings of my carriage?

" Was not the author and finiſher of the Chriſtian's faith for this purpoſe manifeſted, that he might deſtroy the works of the devil? and ſin and iniquity being the devil's work, did he not come into the world to ſave his people from their ſins, and to bleſs them in turning away every one of them from his iniquities? is not this, the leading us to holineſs in heart and in life, the end of the doctrine he taught, and is it not proper to anſwer this end? ſhould not this recommend it to us as a doctrine worthy of God, and profitable to men? and yet is not

TWENTY-FIVE

DISCOURSES

SUITABLE TO THE

LORD'S SUPPER,

Delivered just before the ADMINISTRATION of that sacred ORDINANCE.

By the Reverend and Learned

JOHN OWEN, D.D.

Of the last Age.

HEB. xi. 4.

He being dead, yet speaketh.

Vol. 2.

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1798

TO

Mrs COOKE, of Stoke-Newington.

MADAM,

FOUR years ago the world was favoured, through your means, with a volume of Doctor Owen's ſermons, which never before appeared in print; and it is at your inſtance that the the following ſacramental diſcourſes of that ſame venerable Divine are now made public. Hereby, Madam, you at once expreſs your high value and juſt eſteem for the memory and works of that incomparable author, with your generous concern, and prevailing deſire of being ſerviceable to the cauſe of Chriſt, a cauſe much more dear to you than all the worldly poſſeſſions with which the providence of God has bleſſed you.

WITH the greateſt ſincerity it may be ſaid, your conſtant affection to the habitation of God's houſe, your ſteady adherence to the peculiar doctrines of Chriſtianity, your kind regards to the faithful miniſters of the goſpel, your extenſive benevolence to the indigent and the diſtreſſed, your affability to all you converſe with, and, in a word,

your readineſs to every good work, are ſo ſpread abroad, that, as the apoſtle ſays to the Theſſalon ans, there is no need to ſpeak any thing.

THAT the Lord would prolong your valuable life, daily refreſh your ſoul with the dew of his grace, and enable you, when the hour of death approaches, to rejoice in the full proſpect of eternal life through our Lord Jeſus Chriſt, is the prayer,

MADAM,

Of your affectionate

and obedient Servant,

Took's Court,
Curſitor-ſtreet,
March 4. 1760.

RICHARD WINTER.

this that which makes me unwilling to receive it, and acknowledge the divine authority of its teacher? but if this be ſo, does not my reaſon, my conſcience condemn me? and muſt I not conclude that the God of truth does alſo condemn me? and that I may eſcape his righteous judgment ought I not immediataly to fall down on my knees, and pray, Lord pardon the ſins of which I have been guilty, and give me to do thy will, that I may know of the doctrine of Jeſus, whether it be of thee or whether he ſpake of himſelf?"

Let the Deiſts make the experiment, and I am apt to think they will find that their giving a ſatisfactory anſwer to theſe queſtions will ſhew that it is highly reaſonable for them, to reſolve either to go to the Lord's table no more, or to obſerve his inſtitution for the future with other affections and to a different purpoſe than they have ever done it before.

And that it may be the ſame with another ſort of communicants, thoſe I mean who profeſs to believe the goſpel of Chriſt, but do not obey it, ſuch as call him, Lord, Lord, but know in their conſciences that they do not the things that he ſaith; let them, as is meet, reaſon with themſelves after ſome ſuch manner as this.

"Wherein is it better with me than with a Deiſt? what benefit may I expect from partaking of the ſacrament, which he may not look for? we are acted by the ſame principles and aim at the like ends in that which we have done. I may ſay as well as he, that it was not inclination to this duty, affection to Chriſt, a deſire to ſhew reſpect to him, a concern for my ſpiritual advantage, or any thing of this nature, that carried me to the Lord's table, no; but the love of this world, and a regard to its profits, its pleaſures, or its honours. Had it not been to pleaſe my friends, or to gain the reputation of a pious man, or to qualify me for ſuch an office, or for ſome end like theſe, I had thought nothing of eating this bread and drinking this wine.

"But what hypocriſy and folly have I been guilty of! I may have impoſed on my fellow communicants; but be not deceived, O my ſoul, God is not mocked. He who ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts, cannot but know all the

ſprings of my actions; even my moſt ſecret ſins are not hid from his eyes, and whatſoever I ſow that ſhall I alſo reap.

"What an evil ſervant have I been! I have troden under foot the Son of God, I have counted the blood of the covenant an unholy thing, and done deſpite to the ſpirit of grace: and I may juſtly be thought worthy of the foreſt puniſhment. What a wonder of mercies is it that my Lord did not come and cut me aſunder, and appoint me my portion with hypocrites, where ſhall be weeping and gnaſhing of teeth!

"But hitherto, O Lord, thou haſt kept ſilence, and waited to be gracious unto me. Should I go on to deſpiſe the riches of thy goodneſs, forbearance, and long-ſuffering, and not be led thereby to repentance, what can I think but that I ſhall treaſure up unto myſelf wrath againſt the day of thy wrath, and revelation of thy righteous judgment, who wilt render to every man according to his deeds?

"Bleſſed be thy name that I am yet the living before thee and have ſome ſight of the danger I am in: impreſs my heart with a more affecting ſenſe of it. May my fleſh tremble for fear of thee. May I be ſo afraid of thy judgments, as not to dare to take one ſtep more in the way of ſin.

"But why, O Lord, ſhould I give up all hopes of being ſaved when I yet hear of a Saviour; and when his blood which cleanſeth from all ſin, is yet ſet before me: and when I yet enjoy the miniſtry of reconciliation by which I am aſſured that thou art in Chriſt reconciling the world unto thyſelf, not imputing their treſpaſſes unto them, and beſeecheſt me to be reconciled unto thee.

"What amazing love and grace is this! Lord! give me to feel that it conſtraineth me to throw down my arms immediately, and yield myſelf unto thee: and O have mercy upon me according to thy loving kindneſs, according to the multitude of thy tender mercies, in Chriſt, blot out my tranſgreſſions. Waſh me thoroughly from mine iniquities, and cleanſe me from my ſin. Create in me a clean heart, O God! and renew a right ſpirit within me. Let no iniquity any longer have dominion over

me; but break all the cords of my sins, wherewith I have been holden: set my soul at liberty, by the power of thy grace; make me thy servant, and help me to spend the remainder of my days in thy service."

It may be some who fear that they are among this sort of communicants may be secretly moved, while thus praying, to add with pleasure and joy.

"And now, O Lord, thou givest me my heart's desire, and hast not withholden the requests of my lips. For now I feel the holy fire kindling in my breast, and am made willing to be thine. Thou art my portion, saith my soul, therefore will I hope in thee. Thou art my rightful Sovereign, and I now submit myself unto thee. Other lords, in time past, have had dominion over me; but by the assistance of thy grace, thee only will I serve for the future. O that my heart may be right with thee, stedfast in thy covenant; and that having my fruit unto holiness, my end may be everlasting life, thro' Jesus Christ our Lord."

But this leads our thoughts to the truly pious; for it cannot justly be said of any other persons, that their hearts speak such language: and the proper workings of their minds, when retired, after they had been at the Lord's table, may be thus expressed.

"I have lifted up my hand unto the most high God, and I cannot go back. I have sworn, and I will perform it, that I will keep his righteous commandments. I love my master, and I will not go out free. Lord to whom shall I go? Thou hast the words of eternal life; I love thy service, and am fully resolved never to leave it. It is profitable unto all things, having promise of the life which now is, and of that which is to come.

"But knowing that I am in an evil world, in which I shall meet with many temptations to forget God, and deal falsely in his covenant, and being sensible that the flesh is weak, and ready to comply with them, I dare not trust in my own heart, nor place any confidence in my own strength; but I fly to thee, my blessed and almighty Saviour. Thou art the mediator of the new covenant, and a witness of my oath; be thou a surety for me, and help me by thy Spirit to act agreeably to all my solemn engagements. Lord, confirm me unto the end.

Perform the good work begun in my ſoul. Keep me by thy power through faith unto ſalvation.

" How great is that bleſſedneſs which has been preſented to me at the Lord's table! all the fruits of his ſufferings and death, all the bleſſings of the new covenant. Look diligently, O my ſoul, leſt thou fail of this grace of God. Fear leſt thou ſhouldſt ſo much as ſeem to come ſhort of it. Seek after a bright and continued evidence of thine intereſt in this bleſſedneſs; that Chriſt is thy Saviour, and that the Lord is thy God in covenant with thee. This will be the way to have that cheerful heart which doth good like a medicine, and to be rejoicing in all thy tribulations with joy unſpeakable and full of glory.

" Preſs then, O my ſoul, toward the mark for this prize of the high calling of God in Chriſt Jeſus. Be not ſlothful in buſineſs, but fervent in ſpirit, ſerving the Lord. Give all diligence to add to thy faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience, and to patience godlineſs, and to godlineſs brotherly-kindneſs, and to brotherly-kindneſs, charity.

" O that theſe things may be in me abound, that I may be neither barren nor unfruitful in the knowledge of our Lord Jeſus Chriſt. Thus my calling and election being made ſure, I ſhall go on my way rejoicing, and an entrance ſhall be miniſtred unto me abundantly into the everlaſting kingdom of our Lord and Saviour Jeſus Chriſt. To him be glory both now and for ever. Amen."

THE END.

PREFACE.

THE preceding dedication is ſufficient to acquaint the public, that theſe ſacramental diſcourſes are the genuine productions of that great man of God, Doctor JOHN OWEN, who was for ſome time in the laſt age vice-chancellor of Oxford. They enter the world through the ſame channel, as his thirteen ſermons on various occaſions, publiſhed four years ſince, viz. They were at firſt taken in ſhort-hand from the Doctor's mouth, and by the late Sir John Hartopp, Baronet, Mrs Cook's pious grandfather, were tranſcribed into long-hand.

Mr Matthew Henry has this note in his annotations on 2 Kings ii. "There are remains of great and good men, which like Elijah's mantle, ought to be gathered up, and preſerved by the ſurvivors; their ſayings, their writings, their examples; that as their works follow them in the reward of them, they may ſtay behind in the benefit of them." Not that our faith is to ſtand in the wiſdom of men: the bible alone is the ſtandard of truth; and there we are bid to go by the footſteps of the flock; and to keep the paths of the righteous. There is a ſtrange itch in the minds of men after novelties; and it is too common a caſe, that

they who are for ſtriking out ſomething new in divinity are ready to pour contempt on the valuable writings of thoſe who are gone before them; and even the moſt learned, peaceable and pious men ſhall not eſcape their unrighteous cenſures. This is notorious in the conduct of thoſe who embrace the new ſcheme.

If we inquire of the former age, we ſhall find there flouriſhed in it ſome of the greateſt and beſt of men, for whoſe printed works many acknowledge they have abundant cauſe to bleſs God to eternity. Among theſe the writings of Doctor Owen ſhine with a peculiar luſtre, in the judgment of judicious Chriſtians; and I am perſuaded, they who peruſe them with the ſpirit of love and of a ſound mind will be as far from aſſerting, that in his manner of maintaining the doctrine of faith, his "right arm appeared to be weakened," as from ſaying, that his right eye was darkened, and unable to diſcern the object of it.

As to the following diſcourſes, which the Doctor calls familiar exerciſes, they are now printed in hopes they will be made uſeful, through the divine bleſſing, to aſſiſt the meditations of Chriſtians of all denominations in their approaches to the Lord's table, ſeeing they are ſo well adapted to anſwer that ſacred purpoſe.

DISCOURSE I.

October 10. 1669.

2 Cor. v. 21.

For he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.

I Shall not enter into the opening of this scripture, but only propose some few things, that may be a suitable subject for your present meditation.

There are three things concerning God the Father; three things concerning the Son; and three things concerning ourselves; all in these words that I have mentioned, and all suitable for us to be acting faith upon.

I. I would consider, if the Lord help me, the *sovereignty* of God the Father, his *justice* and his *grace*. His sovereignty; He made him; God the Father made him. His justice; He made him to be sin; a sacrifice and an offering for sin. And his grace; "that we might be made the righteousness of God in Christ."

1. The *sovereignty* of God. I could mention, that this sovereignty of God extends itself to all persons chosen, and shew for whom Christ should be made sin; for he was not made sin for all, but for them who became the righteousness of God in him.—Also the sovereignty of God over things, dispensing with the law so far, that he suffered for sin, who knew no sin: and we, who had sinned, were let go free. The sovereignty of God in appointing the Son to this work; he made him; for none else could: he was the servant of the Father. So that the whole foundation of this great transaction lies in the sovereignty of God over persons and things, in reference unto Christ. Let us then remember to bow

down to the ſovereignty of God in this ordinance of the Lord's ſupper.

2. There is the *juſtice* of God. He made him to be ſin, imputed ſin unto him, reckoned unto him all the ſins of the elect, cauſed all our ſins to meet upon him, made him a ſin-offering, a ſacrifice for ſin, laid all the puniſhment of our ſins upon him. To this end he ſent him forth to be a propitiation for ſin, to declare his righteouſneſs. The Lord help us to remember, that his righteouſneſs is in a ſpecial manner exalted by the death of Chriſt. He would not ſave us any other way but by making him ſin.

3. There is the *grace* of God manifeſts itſelf in the aim and deſign of God in all this matter. What did God aim at? It was "that we might become the righteouſneſs of God in him;" that we might be made righteous and free from ſin.

II. There are three things that lie clear in theſe words, that we may call to remembrance, concerning the Son. There is his *innocency*, his *purity*; "he knew no ſin." There is his *ſufferings*; he was made "to be ſin." And there is his *merit*; it was "that we might be made the righteouſneſs of God in him." Here is another object for faith to meditate upon.

1. There are many things in ſcripture that direct us to the ſpotleſs purity, righteouſneſs, and holineſs of Chriſt, when we think of his ſufferings. A Lamb of God without ſpot. He did no ſin, nor had any guile in his mouth. He was "holy, harmleſs, undefiled, and ſeparate from ſinners." Faith ſhould call this to mind in the ſufferings of Chriſt, that he knew no ſin. That expreſſion ſets ſin at the greateſt diſtance from Jeſus Chriſt.

2. The *ſufferings* of Chriſt; "he was made ſin;" a comprehenſive word, that ſets out his whole ſufferings. Look, whatever the juſtice of God, the law of God, whatever the threatenings of God did require to be inflicted as a puniſhment for ſin; Chriſt underwent it all. They are dreadful apprehenſions we ourſelves have, or can take in concerning the iſſue and effect of ſin, from the wrath of God, when under convictions, and not relieved by the promiſes of the goſpel. But we ſee not

the thouſandth part of the evil of ſin, that follows inſeparably from the righteouſneſs and holineſs of God. The effects of God's juſtice for ſin will no more enter into our hearts fully to apprehend, than the effects of his grace and glory will: yet whatever it was, Chriſt underwent it all.

3. Then there is the *merit* of Chriſt; which is another object of faith that we ſhould call over in the celebration of this ordinance. Why was he made ſin? It was, "that we might become the righteouſneſs of God in him." It is anſwerable to that other expreſſion in Gal. iii. 13, 14. He hath borne the curſe, was made a curſe for us. To what end? "That the bleſſing of faithful Abraham might come upon us;" or that we might be completely made righteous. The deſign of our aſſembling together, is to remember, how we come to be made righteous; it is, by Chriſt's being made ſin.

III. We may ſee three things concerning ourſelves.

1. Our own *ſin* and *guilt:* he was "made ſin for us." If Chriſt was made ſin for us, then we were ſinners.

2. We may remember our *deliverance;* how we were delivered from ſin, and all the evils of it. It was not by a word of command, or power, or by the interpoſition of ſaints or angels, or by our own endeavours; but by the ſufferings of the Son of God. And,

3. God would have us remember and call to mind the *ſtate* whereunto we are brought, which is a ſtate of righteouſneſs; that we may bleſs him for that which in this world will iſſue in our righteouſneſs, and in the world to come, eternal glory.

Theſe things we may call over for our faith to meditate upon. Our minds are apt to be diſtracted; the ordinance is to fix them: and if we act faith in an eſpecial manner in this ordinance, God will be glorified.

DISCOURSE II.

November 26. 1659.

1 Cor. x. 16.

The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

There is, in the ordinance of the Lord's ſupper, an eſpecial and peculiar communion with Chriſt in his body and blood to be obtained. One reaſon why we ſo little value the ordinance, and profit ſo little by it, may be becauſe we underſtand ſo little of the nature of that ſpecial communion with Chriſt, which we have therein.

We have this ſpecial communion upon the account of the ſpecial object that faith is exerciſed upon in this ordinance, and the ſpecial acts that it puts forth in reference to that, or thoſe objects. For the acts follow the ſpecial nature of their objects. Now,

1. The ſpecial object of faith, as acted in this ordinance, is not the object of faith, as faith; that is, the moſt general object of it, which is the divine veracity. "He that hath received his teſtimony, hath ſet to his ſeal, that God is true," John iii. 33. The divine veracity, or the truth of God, that is the formal object of faith, as faith; and makes our faith to be divine faith. But now this is not the ſpecial object of faith in this ordinance, but ſomething that doth ſuppoſe that.

2. The ſpecial object of faith, as juſtifying, is not the ſpecial object of faith in this ordinance. The ſpecial object of faith, as juſtifying, is the promiſe, and Chriſt in the promiſe, in general as the Saviour of ſinners: ſo when the apoſtle called men to repent and believe, he tells them, "The promiſe is to you," Acts ii. 38. And, I ſuppoſe, I need not inſiſt npon the proof of this, that the promiſe, and Chriſt in the promiſe, as Saviour and Redeemer, is the object of faith, as it is juſtifying. But

this alſo is ſuppoſed in the actings of faith in this ordinance; which is peculiar, and gives us peculiar communion with Chriſt. Therefore,

3. The ſpecial and peculiar object of faith, the immediate object of it, in this ordinance, in its largeſt extent, is,

(1.) The human nature of Chriſt, as the ſubject wherein mediation and redemption was wrought. Chriſt is conſidered to come as a ſacrifice; that is laid down as the foundation of it, Pſal. xl. 6. Heb. x. 5. "A body haſt thou prepared me;" which is ſynecdochically taken for the whole human nature. Faith, when it would lead itſelf unto the ſacrifice of Chriſt, which is here repreſented, doth in an eſpecial manner conſider the human nature of Chriſt; that God prepared him a body for that end. This we are to have peculiar regard unto, whenever we come to the adminiſtration or participation of this ordinance; for that end we now celebrate it. Nay,

(2.) Faith goes further, and doth not conſider merely the human nature of Chriſt, but conſiders it as diſtinguiſhed into its integral parts, into body and blood; both which have a price, value, and virtue given unto them, by their union with his human ſoul; for both the body of Chriſt and the blood of Chriſt, upon which the work of our redemption is put in ſcripture, have their value and worth from their relation unto his ſoul; as ſoul and body, making the human nature, had its value and worth from its relation unto the Son of God: otherwiſe he ſaith of his body, "Handle it, it is but fleſh and bones." But where the body of Chriſt is mentioned, and the blood of Chriſt is mentioned, there is a diſtribution of the human nature into its integral parts, each part retaining its relation to his ſoul, and from thence is its value and excellency. This is the ſecond peculiar in the object of faith in this ordinance.

(3.) There is more than this: they are not only conſidered as diſtinguiſhed but ſeparate alſo; the blood ſeparate from the body, the body left without the blood. This truth our apoſtle, in this chapter and the next, doth moſt ſignally inſiſt upon, *viz.* the diſtinct parts of this ordinance, one to repreſent the body, and the other to re-

preſent the blood; that faith may conſider them as ſeparate.

The Papiſts, we know do ſacrilegiouſly take away the cup from the people: they will give them the bread, but they will not give them the cup: and as it always falls out, that one error muſt be covered with another, or elſe it will keep no man dry under it, they have invented the doctrine of concomitance; that there is a concomitance, that is, whole Chriſt is in every kind, in the bread, and in the wine; the one doth accompany the other; which is directly to overthrow the ordinance upon another account, as it is to repreſent Chriſt's body and blood as ſeparated one from the other: our Lord Jeſus bleſſed the bread and the cup, and ſaid, "This is my body;" which cannot be ſpoken diſtinctly, unleſs ſuppoſed to be ſeparate.

Here then is a threefold limitation of the act of faith, even in this ordinance, in a peculiar manner reſtraining it to a ſpecial communion with God in Chriſt; that it hath a ſpecial regard to the human nature of Chriſt; to his human nature, as conſiſting of body and blood; and as it reſpects them as ſeparated body and blood.

Yea, (4.) It reſpects them as ſeparate in that manner. You all along know, that I do not intend theſe objects of faith as the ultimate object; for it is the perſon of Chriſt that faith reſts in; but thoſe immediate objects that faith is exerciſed about, to bring it to reſt in God: it is exerciſed about the manner of this ſeparation; that is, the blood of Chriſt comes to be diſtinct, by being ſhed; and the body of Chriſt comes to be ſeparate by being bruiſed and broken. All the inſtituted ſacrifices of old did ſignify this, a violent ſeparation of body and blood; the blood was let out with the hand of violence, and ſo ſeparated, and then ſprinkled upon the altar, and then towards the holy place; and then the body was burned diſtinct by itſelf: ſo the apoſtle tells us, "It is the cup which we bleſs, and the bread which we break;" the cup is poured out, as well as the bread broken, to remind faith of the violent ſeparation of the body and blood of Chriſt. From this laſt conſideration of faith acting itſelf upon the ſeparation of the body and blood of Chriſt, by way of violence, it is led to a peculiar acting of it-

ſelf upon all the cauſes of it; whence it was, that this body and this blood of Chriſt was repreſented thus ſeparate; and by inquiring into the cauſes of it, it finds a moving cauſe,—a procuring cauſe,—an efficient cauſe,—and a final cauſe; which it ought to exerciſe itſelf peculiarly upon always in this ordinance.

[1.] A moving cauſe; and that is, the eternal love of God in giving Chriſt in this manner, to have his body bruiſed, and his blood ſhed. The apoſtle, going to expreſs the love of God towards us, tells you it was in this, that "he ſpared not his own Son." Rom. viii. 32. One would have thought, that the love of God might have wrought in ſending his Son into the world, but it alſo wrought in not ſparing of him. Thus faith is called in this ordinance, to exerciſe itſelf upon that love which gives out Chriſt not to be ſpared.

[2.] It reflects upon the procuring cauſe; whence it is, or what it is, that hath procured it, that there ſhould be this repreſentation of the ſeparated body and blood of Chriſt; and this is even our own ſin: He was delivered for our iniquities, given for our tranſgreſſions, died to make reconciliation and atonement for our ſins; they were the procuring cauſe of it, upon ſuch conſiderations of union and covenant, which I ſhall not now inſiſt upon. It leads faith, I ſay, upon a ſpecial reſpect to ſin, as the procuring cauſe of the death of Chriſt. A natural conſcience on the breach of the law leads the ſoul to the conſideration of ſin, as that which expoſes itſelf alone to the wrath of God and eternal damnation: but in this ordinance we conſider ſin as that which expoſeth Chriſt to death; which is a peculiar conſideration of the nature of ſin.

[3.] There is the efficient cauſe; whence it was that the body and blood of Chriſt was thus ſeparated; and that is threefold, principal, inſtrumental, and adjuvant.

What is the principal efficient cauſe of the ſuffering of Chriſt? Why, the juſtice and righteouſneſs of God. "God ſet him forth to be a propitiation, to declare his own righteouſneſs," Rom. iii. 25. Whence it is ſaid, "He ſpared him not;" he cauſed all our ſins to meet upon him; the chaſtiſement of our peace was upon him.

Again, There is the inſtrumental cauſe; and that is the law of God. Whence did that ſeparation, which is here repreſented unto us, enſue and flow? It came from the ſentence of the law, whereby he was hanged upon the tree.

Moreover, the adjuvant cauſe, was thoſe outward inſtruments, the wrath and malice of men: "For of a truth againſt thy holy child Jeſus, whom thou haſt anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Iſrael, were gathered together," Acts iv. 27.

Faith conſiders the cauſe whence it was that Chriſt was thus given up, the eternal love of God; the procuring cauſe was our own ſins; and if once faith doth take a view of ſin, as that which hath nailed Chriſt to the croſs, it will have a bleſſed effect upon the ſoul: and it conſiders the efficient cauſe, which is the juſtice and righteouſneſs of God. The law of God was the inſtrument in the hand of righteouſneſs, which was holpen on by thoſe outward inſtruments who had a hand in his ſuffering; but none in his ſacrifice.

[4.] Faith conſiders in this matter the end of this ſeparation of the body and blood of Chriſt, which is thus repreſented; and that is ultimately and abſolutely the glory of God. He ſet him forth for the declaration of his righteouſneſs, Rom. iii. 25. Eph. i. 6. God aimed at the glorifying of himſelf. I could eaſily manifeſt unto you, how all the glorious properties of his nature are advanced, exalted, and will be ſo to eternity, in this ſuffering of Chriſt.—The ſubordinate ends are two; I mean, the ſubordinate ends of this very peculiar act of this ſeparation of the body and blood.

(1.) It was to confirm the covenant. Every covenant of old was to be ratified and confirmed by ſacrifice; and in confirming the covenant by ſacrifice, they divided the ſacrifice into two parts and paſſed between them before they were offered; and then took it upon themſelves, that they would ſtand to the covenant, which was ſo confirmed. Jeſus Chriſt being to confirm the covenant, (Heb. ix. 16.) the body and blood of Chriſt, this ſacrifice, was to be parted, that this covenant might be confirmed. And,

(2.) A ſpecial end of it was for the confirming and ſtrengthening of our faith. God gives out unto us the object of our faith in parcels: we are not able to take this great myſterious fruit of God's love in groſs, in the lump; and therefore he gives it out, I ſay in parcels. We ſhall have the body broken to be conſidered; and the blood ſhed is likewiſe to be conſidered. This is the peculiar communion which we have with Chriſt in this ordinance; becauſe there are peculiar objects for faith to act itſelf upon in this ordinance above others.

The very nature of the ordinance itſelf gives us a peculiar communion; and there are four things that attend the nature of this ordinance that are peculiar. It is commemorative, profeſſional, euchariſtical, and federal.

1. The ordinance is commemorative: "Do this in remembrance of me." And there is no greater joy to the heart of ſinners, and a man knows not how to give greater glory to God, than to call the atonement of ſin into remembrance. It is obſerved in the offering for jealouſy, Numb. v. 15. if a man was jealous, and cauſed an offering to be brought to God, God allowed neither oil nor frankincenſe; and the reaſon is, "Becauſe it was to bring ſin to remembrance." But how ſweet is that offering that brings to our remembrance the atonement made for all our ſins? That is pleaſing and acceptable unto God and ſweet unto the ſouls of ſinners.

2. It has a peculiar profeſſion attending it; ſaith the apoſtle, "Doing this, ye ſhew forth the Lord's death till he come:" you make a profeſſion and manifeſtation of it. And, give me leave to ſay it, they that look towards Chriſt, and do not put themſelves into a way of partaking of this ordinance, they refuſe the principal part of that profeſſion which God calls them unto in this world. The truth is, we have been apt to content ourſelves with a profeſſion of moral obedience; but it is a profeſſion of Chriſt's inſtitution by which alone we glorify him in this world. I will have my death ſhewn forth, ſaith Chriſt, and not only remembered. The uſe of this ordinance is to ſhew forth the death of Chriſt. As Chriſt requires of us to ſhew forth his death, ſo ſurely he hath deſerved it by his death.

3. It is peculiarly eucharistical: there is a peculiar thanksgiving that ought to attend this ordinance. It is called the cup of blessing, or the cup of thanksgiving: the original word is used promiscuously for blessing and thanksgiving. It is called the cup of blessing, because of the institution, and prayer for the blessing of God upon it; and it is called the cup of thanksgiving, because we do in a peculiar manner give thanks to God for Christ, and for his love in him.

4. It is a federal ordinance, wherein God confirms the covenant unto us, and wherein he calls us to make a recognition of the covenant unto God. The covenant is once made, but we know that we stand in need that it should be often transacted in our souls, that God should often testify his covenant unto us, and that we should often actually renew our covenant-engagements unto him. God never fails, nor breaks his promises: so that he hath no need to renew them, but testify them anew: we break and fail in ours, so that we have need actually to renew them. And that is it which we are called unto in this ordinance, which is the ordinance of the great seal of the covenant in the blood of Christ.

Upon all these accounts have we special communion with Christ in this ordinance. There is none of them but I might easily enlarge upon; but I name these heads; and my design is to help my own faith and your's from roving, in the administration of ordinance, or from a general acting of itself, to fix it to that which is its particular duty; that we may find no weariness nor heaviness in the administration: here in these things is there enough to entertain us forever, and to make them new and fresh to us. But while we come with uncertain thoughts, and know not what to direct our faith to act particularly upon, we lose the benefit of the ordinance.

For the use, it is,

1. To bless God for his institution of his church, which is the seat of the administration of this ordinance, wherein we have such peculiar and intimate communion with Christ. There is not one instance of those which I have named, but, if God would help us to act faith upon Christ in a peculiar manner through it, would give new strength and life to our souls. Now in the church we have all

this treaſure. We loſe it, I confeſs, by our unbelief and diſeſteem of it; but it will be found to be an ineſtimable treaſure to thoſe that uſe it, and improve it in a due manner.

2. Doth God give us this favour and privilege, that we ſhould be invited to this ſpecial communion with Chriſt in this ordinance? Let us prepare our hearts for it in the authority of its inſtitution. Let us lay our ſouls and conſciences, in ſubjection to the authority of Chriſt, who hath commanded theſe things, and who did it in a ſignal manner the ſame night wherein he was betrayed. So there is a ſpecial command of Chriſt lies upon us; and if we will yield obedience to any of the commands of Chriſt, then let us yield obedience to this. Prepare your ſouls for ſpecial communion with him then, by ſubjugating them thoroughly to the authority of Chriſt in this ordinance.

3. It will be good for us all to be in a gradual exerciſing of our faith unto theſe ſpecial things, wherein we have communion with Chriſt. You have heard ſundry particulars: here is an object of your faith that is given to be repreſented unto you in this ordinance, that God hath prepared Chriſt a body, that he might be a ſacrifice for you; and that this body was afterwards diſtinguiſhed into his body ſtrictly ſo taken, and his blood ſeparated from it; and this in a deſign of love from God as procuring the pardon of our ſins, as tending to the glory of God, and the eſtabliſhing of the covenant.—Train up a young faith "in the way it ſhould go, and it will not depart from it when it is old. And new things will be found herein every day to ſtrengthen your faith, and you will find much ſweetneſs in the ordinance itſelf.

DISCOURSE III.

December 10. 1669.

1 Cor. x. 16.

The cup of bleſſing which we bleſs, is it not the communion of the blood of Chriſt? The bread which we break, is it not the communion of the body of Chriſt?

I HAVE been treating ſomewhat about the ſpecial communion which believers have with Chriſt in the ordinance of the Lord's ſupper. There remains yet ſomething farther to be ſpoken unto for our direction in this great work and duty; and this is taken from the immediate ends of this ordinance. I ſpake, as I remember, the laſt day to the ſpecialty of our communion, from the conſideration of the immediate ends of the death of Chriſt: now I ſhall ſpeak to it in reference unto the immediate ends of this ordinance; and they are two, one whereof reſpects our faith and our love, and the other reſpects our profeſſion; which two make up the whole of what is required of us. For, as the apoſtle ſpeaks, Rom. x. 10. "With the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation." Both theſe ends, that which reſpects our faith and love, and that which reſpects our profeſſion are mentioned by our apoſtle in the next chapter, ver. 24. There is mention of that end of this ordinanance which reſpects our faith; now that is recognition. Recognition is a calling over, or a commemoration of the death of Chriſt; "Do this, ſays he, in remembrance of me." That which reſpects our profeſſion, is a repreſentation and declaration of the Lord's death, ver. 26. "When you eat this bread, and drink this cup, ye ſhew forth, ye declare, ye manifeſt the Lord's death till he come. Theſe are the two immediate great ends of this ordinance, a recognition of the death of Chriſt, which reſpects our faith and love;

and a repreſentation of it, which reſpects our profeſſion: both are required of us.

There is that which reſpects our faith. The great work of faith is to make things that are abſent, preſent to a ſoul, in regard to their ſweetneſs, power and efficacy; whence it is ſaid to be the evidence of things not ſeen; and it looks backward into the cauſes of things; and it looks forward unto the effects of things; to what hath wrought out grace, and to what grace is wrought out; and makes them in their efficacy, comfort, and power, to meet and centre in the believing ſoul.

Now there are three things, in reference unto the death of Chriſt, that faith in this ordinance doth recognize, call over, and commemorate. The firſt is, the faith of Chriſt in and for his work. The ſecond is, the obedience of Chriſt. And the third is the work itſelf.

1. Faith calls over the faith of Chriſt. Chriſt had a double faith in reference to his death; one with reſpect unto himſelf, and his own intereſt in God; and the other in reſpect to the cauſe whoſe management he had overtaken, and the ſucceſs of it. He had faith for both theſe.

1ſt, The Lord Chriſt had faith in reference to his own perſon, and to his own intereſt in God. The apoſtle, declaring, Heb. ii. 14. "that becauſe the children were partakers of fleſh and blood, Chriſt alſo did partake of the ſame," that ſo he might die to deliver us from death, brings that text of ſcripture, ver. 13. in confirmation of it, which is taken out of Pſal. xviii. 2. "And again, ſaith he, I will put my truſt in him. How doth this confirm what the apoſtle produces it for? Why from hence, That in that great and difficult work that Chriſt did undertake, to deliver and redeem the children, he was all along carried through it by faith and truſt in God. "He truſted in God," ſaith he, and that made him undertake it: and he gives a great inſtance of his faith when he was departing out of the world. There are three things that ſtick very cloſe to a departing ſoul;—the giving up of itſelf;—the ſtate wherein it ſhall be when it is given up;—and the final iſſue of that eſtate. Our Lord Jeſus Chriſt expreſſed his faith as to all three of them. As to his departure, Luke xxiii. 46. "He

cried with a loud voice, Father, into thy hands I commend my ſpirit: and having ſaid thus, he gave up the ghoſt."—What was his faith as to what would become of him afterwards? That alſo he expreſſes, Pſal. xvi. 10. "For thou wilt not leave my ſoul in hell, neither wilt thou ſuffer thine holy One to ſee corruption. My ſoul ſhall not be left under the ſtate of the dead, whereunto it is going; nor my body ſee corruption.—What was his faith as to the future iſſue of things? That he expreſſes, ver. 11. "Thou wilt ſhew me the path of life; (which is his faith for his riſing again): In thy preſence is fulneſs of joy, and at thy right hand are pleaſures for evermore;" where he was to be exalted: and theſe words, "Father into thy hand I commend my ſpirit," were the firſt breaking forth of the faith of Chriſt towards a conqueſt. He looked through all the clouds of darkneſs round about him towards the riſing ſun; through all ſtorms to the harbour, when he cried thoſe words with a loud voice, and gave up the ghoſt. And by the way it is the higheſt act of faith upon a ſtable bottom and foundation, ſuch as will not fail, to give up a departing ſoul into the hands of God, which Jeſus Chriſt here did for our example. Some die upon preſumptions, ſome in the dark; but faith can go no higher than, upon a ſure and ſtable ground, to give up a departing ſoul into the hands of God; and that for theſe reaſons, to ſhew the faith of Chriſt in this matter.

(1.) Becauſe the ſoul is then entering into a new ſtate, whereof there are theſe two properties that will try it to the utmoſt; that it is inviſible, and that it is unchangeable. I ſay, there are two properties that make this a great act of faith.

[1.] The ſtate is inviſible. The ſoul is going into a condition of things that "eye hath not ſeen, nor ear heard;" that nothing can take any proſect into but faith alone. However men may talk of the inviſible ſtate of things, which our ſouls are departing into, it is all but talk, and conjecture, beſides what we have by faith. So that to give up a ſoul cheerfully and comfortably into that ſtate, is a pure act of faith.

[2.] It is unchangeable. It is a ſtate wherein there is no alteration. And though all alterations ſhould prove

for the worſe, yet it is in the nature of man to hope good from them. But here is no more alteration left: the ſoul enters into an unchangeable ſtate. And,

(2.) The 2d reaſon is, becauſe the total ſum of man's life is now caſt up, and he ſees what it will come to. While men are trading in this world, though they meet with ſome ſtraits and difficulties, yet they have that going on which will bring in ſomething this way, or that way. But when it comes to this, that they can go no farther, then they ſee how things ſtand with a departing ſoul; the whole ſum is caſt up, there is no more venture to be made, no more advantage to be gained, he muſt ſtand as he is. And when a man takes a view of what he is to come to, he needs faith to obtain a comfortable paſſage out of it. And,

(3.) Even death itſelf brings a terror with it, that nothing can conquer but faith; I mean, conquer duly. He is not crowned that doth not overcome by faith. It is only to be done through the death of Chriſt. "He delivered them that by reaſon of death were in bondage all their days." There is no deliverance that is true and real, from a bondage frame of ſpirit to death, but by faith in Chriſt.

I touch on this by the way, to manifeſt the glorious ſucceſs the faith of Chriſt had, who in his dying moment, cried out, "Father, into thy hands I commend my ſpirit;" and this is that we are to call over in the remembrance of his death. It is a very great argument the apoſtle uſes to confirm our faith, when ſpeaking of the patriarchs of old; he ſays, "All theſe died in faith." But that *all* is nothing to this argument, that Jeſus Chriſt, our head and repreſentative, who went before us, he died in faith. And this is the principal inlet into life, immortality, and glory, the conſideration of the death of Chriſt, dying in that faith, that he gave up his ſoul into the hands of God, and was perſuaded God "would not leave his ſoul in hell, nor ſuffer his holy One to ſee corruption; but that he would ſhew him the path of life, and bring him to his right hand, where there are pleaſures for evermore."

2*dly*, Chriſt had a faith for the cauſe wherein he was engaged. He was engaged in a glorious cauſe, a great

undertaking, to deliver the elect of God from death, hell, Satan, and ſin; to anſwer the law, to undergo the curſe, and to bring his many children unto glory. And dreadful oppoſitions lay againſt him in this undertaking. See what faith he had for his cauſe, Iſ. l. 7, 8, 9. "The Lord God will help me, therefore ſhall I not be confounded: therefore have I ſet my face like a flint, and I know that I ſhall not be aſhamed. He is near that juſtifieth me, who will contend with me? let us ſtand together: who is mine adverſary? let him come near to me. Behold, the Lord God will help me, who is he that ſhall condemn me? Who is my adverſary?" or, as in the Hebrew, "Who is the maſter of my cauſe?" I have a cauſe to plead; who is the maſter of it? I am engaged in a great cauſe, ſaith he, and I am greatly oppoſed; they ſeek to make me aſhamed, to confound me, to condemn me: but here is faith for his cauſe; "The Lord God will juſtify me," ſaith he. It was with Chriſt as it would have been with us under the covenant of works; man ought to have believed he ſhould be juſtified of God, though not by Jeſus Chriſt; ſo here he had faith that he ſhould be juſtified. God will juſtify me; I ſhall not be condemned in this cauſe that I have undertaken.

It is matter of great comfort and ſupport to conſider, that when the Lord Jeſus Chriſt had in his eye all the ſins of all the elect upon the one hand, and the whole curſe of the law and the wrath of God on the other, yet he cried, "I ſhall not be confounded, I ſhall go through it, I ſhall ſee an end of this buſineſs, and make an end of ſin, and bring in everlaſting righteouſneſs; and God will juſtify me in it." We are in an eſpecial manner to call to remembrance the faith that Chriſt had for his cauſe, and we ought to have the ſame faith for it now, for this great conqueſt of overcoming the devil, ſin, death, hell, and the ſaving of our ſouls: he hath given us an example for it.

There is one objection lies againſt all this, and that is this: But did not Chriſt deſpond in his great agony in the garden, when he cried three times, "Father, if it be poſſible lett his cup paſs from me?" and in that dreadful outcry on the croſs, which he took from the xxiid. pſalm, a prophecy of him, "My God, my God, why haſt thou

forſaken me?" Doth not Chriſt ſeem to repent here, and to deſpond?

I anſwer, In this difficult inquiry two things are to be ſtated; 1. In reference to his perſon, that it was impoſſible Chriſt ſhould have the indiſſolubility of his perſonal union utterly hid from him. He knew the union of his human nature unto the Son of God could not be utterly diſſolved, that could not be utterly hid from him; ſo that there could not be deſpair properly ſo called in Chriſt. And, 2. This is certain alſo, that the contract he had with the Father, and the promiſes he had given him of being ſucceſsful, could never utterly be hid from him. So that his faith, either as to his perſon or cauſe, could not poſſibly be utterly ruined. But there was a ſevere and terrible conflict in the human nature, ariſing from theſe four things.

(1.) From the view which he was exalted to take of the nature of the curſe that was then upon him. For the curſe was upon him, Gal. iii. 13. "He was made a curſe for us, as it is written, Curſed is every one that hangeth on a tree." Give me leave to ſay, Jeſus Chriſt ſaw more into the nature of the curſe of God for ſin, than all the damned in hell are able to ſee; which cauſed a dreadful conflict in his human ſoul upon that proſpect.

(2.) It aroſe from hence, that the comforting influences of the union with the divine nature were reſtrained. Jeſus Chriſt was in himſelf, "a man of ſorrows, and acquainted with grief." But yet all the while there were the influences of light and glory from the divine nature to the human by virtue of their union; and now they are reſtrained, and inſtead of that, was horrible darkneſs, and trembling, and the curſe, and ſin, and Satan, round about him; all preſenting themſelves unto him; which gave occaſion to that part of his prayer, Pſal. xxii. 20, 21. "Deliver my ſoul from the ſword; my darling from the power of the dog. Save me from the lion's mouth," &c. There was the ſword in the curſe of the law, and the dog and the lion, or Satan, as it were, gaping upon him, as if ready to devour him; for it was the hour and power of darkneſs, dread and terror: beſides there were cruel men, which he compares to the bulls of Baſhan, which rent him. This cauſed that terrible conflict.

(3.) It was from the penal desertion of God. That he was under a penal desertion from God, is plain; "My God, my God, why hast thou forsaken me? And when I say so, I know little of what I say, I mean, what it is to be under such penal desertion. For the great punishment of hell, is an everlasting penal desertion from God.

(4.) It was from the unspeakable extremity of the things that he suffered. Not merely as to the things themselves which outwardly fell upon his body; but as unto that sword of God, which was awakened against him, and which had pierced him to the very soul. The advantage which he had in his sufferings by his divine union, was that which supported and bore him up under that weight, which would have sunk any mere creature to nothing. His heart was enlarged to receive in those pains, that dread and terror, that otherwise he could not have received: and notwithstanding all this, as I shewed before, Christ kept up his faith in reference to his person, and kept up his faith in reference to his cause; and a great example he hath given unto us, that though the dog and the lion should encompass us, though we should have desertion from God, and pressures more than nature is able to bear, yet here is a way of keeping up faith, trust, and confidence through all, and not to let go our hold of God.

Now this is the first thing we are to call over in remembrance of Christ, in reference to his death; that faith he had, both for his person and his cause, in his death. For if you remember any of the martyrs that died, you will stick upon these two things, more than upon the flames that consumed them; they expressed great faith of their interest in Christ, and in reference to the cause they died for. They are things you will remember. And this you are to remember of him, who was the head of martyrs, our Lord Jesus Christ's faith.

2. We are to call over his obedience in his death. The apostle doth propose it unto us; Phil. ii. 5, 6, 7, 8. "Let this mind be in you, which was also in Christ Jesus: who being in the form of God, thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and became obedient

unto death, even the death of the croſs." We are to call over the mind of Chriſt in ſuffering. And the following things the ſcripture doth peculiarly direct us to conſider in the obedience of Chriſt unto death: the principle of it, which was love,—readineſs to and for it,—ſubmiſſion under it,—his patience during it. They are things the ſcripture minds us concerning the obedience of Chriſt in his death.

1. Conſider his love, which is one of the principal things to be regarded in this obedience of Chriſt. The love wherewith it was principled: Gal. ii. 20. "He loved me, (ſaith the apoſtle,) and gave himſelf for me. 1 John iii. 16. Hereby perceive we the love of God, becauſe he laid down his life for us." It was his love did it; Rev. i. 5. Who loved us, and waſhed us from our ſins in his own blood. This gives life to the whole ſufferings of Chriſt, and to our faith too. It was an high act of obedience to God, that he laid down his life; but that obedience was principled with love to us.

And now, I pray God, to enable me to conſider this with my own ſoul, what that love would ſtick at, that did not ſtick at this kind of death we have been ſpeaking of. If Jeſus Chriſt had reſerved the greateſt thing he was to do for us unto the laſt, we had not known but his love might have ſtuck when it came to that; I mean, when it came to the curſe of the law, though he had done other things. But having done this, he that would not withdraw nor take off from that, becauſe he loved us, what will he ſtick at for the future? Our hearts are apt to be full of unkind and unthankful thoughts towards him, as though upon every dark and black temptation and trial he would deſert us, whoſe love was ſuch, as he would not do it when himſelf was to be deſerted and made a curſe. Call over then the love of Chriſt in this obedience. Yes; but love prevails ſometimes, you will ſay, with many, to do ſome things, that they have no great mind to: we come very difficultly to do ſome things, when yet out of love we will not deny them. But it was not ſo with Chriſt; his love was ſuch, that he had,

(2.) An eternal readineſs unto his work. There are two texts of ſcripture informs us of it; Prov. viii. 30. where the Holy Ghoſt deſcribes the proſpect that the wiſdom of God, that is, the Son of God, took of the world, and the children of men, in reference to the time he was to come among them; I was, ſaith he, daily his delight, rejoicing always before him; rejoicing in the habitable parts of his earth, and my delights were with the ſons of men. He conſidered what work he had to do for the ſons of men, and delighted in it. The 40th pſalm expounds this, ver. 6, 7, 8. "Sacrifice and offering thou didſt not deſire, mine ears haſt thou opened: burnt-offering and ſin-offering haſt thou not required. Then ſaid I, Lo, I come: in the volume of the book it is written of me, &c. Sacrifice and burnt-offering will not take away ſin, ſaith he; Then, Lo, I come. But doth he come willingly? Yes, I delight, (ſaith he), to do thy will, O my God; yea, thy law is within my heart. What part of the will of God was it? the apoſtle tells you, Heb. x. 10. "Offering the body of Jeſus Chriſt once for all; by which will we are ſanctified. He came not only willingly, but with delight. The baptiſm he was to be baptiſed with, he was ſtraitened till it was accompliſhed. The love he had unto the ſouls of men, that great deſign and project he had for the glory of God, gave him delight in his undertaking, notwithſtanding all the difficulties he was to meet with.

(3.) We are to remember his ſubmiſſion to the great work he was called unto. This he expreſſes, Iſ. l. 5. 6. "The Lord God," ſaith he, "hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the ſmiters, and my cheeks to them that plucked off the hair: I hid not my face from ſhame and ſpitting." The Lord God called him to it, and he was not rebellious, but ſubmitted unto it.

There is one objection ariſes againſt this ſubmiſſion, and that is the prayer of Chriſt in the garden, "Father, if it be poſſible, let this cup paſs from me."

I anſwer, That was an expreſſion of the horror which was upon the human nature, which we mentioned before. But there were two things that Chriſt immediately cloſed upon, which gave evidence to this ſubmiſſion; that he did not draw back, nor rebel, nor hide himſelf, nor turn

away his face from ſhame and ſpitting. One was this, "Father, thy will be done," ſaith he; and the other was this, that he refuſed that aid to deliver him which he might have had: "Know ye not that I could pray the Father. and he would give me more than twelve legions of angels?" He then ſuffered under the Roman power, and their power was reduced to twelve legions. Saith he, I could have more than theſe; which argues his full ſubmiſſion unto the will of God.

(4.) We are to call over his patience under his ſufferings, in his obedience, Iſ. liii. 7. "He was oppreſſed, and he was afflicted, yet he opened not his mouth; he is brought as a Lamb to the ſlaughter, and as a ſheep before her ſhearers is dumb, ſo he openeth not his mouth: The higheſt expreſſions of an abſolute, complete, and perfect patience. Though he was afflicted, and though he had all manner of provocations, "though he was reviled, he reviled not again." The apoſtle tells us, Heb. xii. 2. "he endured the croſs." (that is he patiently endured it, as the word ſignifies), "and deſpiſed the ſhame, that he might ſit down at the right hand of God."

You ſee then the end of this ordinance of the Lord's ſupper, is to ſtir us up to call over the obedience of Chriſt, both as to his love in it, as to his readineſs for it, ſubmiſſion to the will of God in it, and patience under it.

3. Faith is to call over the work itſelf, and that was the death of Chriſt. I ſhall not now be able to manifeſt under what conſideration in this ordinance faith calls over the death of Chriſt; but theſe are the heads I ſhall ſpeak unto. It calls it over as a ſacrifice, in that it was bloody;—it calls it over as ſhameful, in that it was under the curſe;—it calls it over as bitter and dreadful, in that it was penal. It was a bloody, ſhameful, and penal death; as bloody, a ſacrifice; as curſed, ſhameful; and as it was penal, it was bitter. In the work of faith's calling over theſe things, there is a peculiar work of love alſo. Saith our Saviour, "Do this in remembrance of me." Theſe are the words we would uſe unto a friend, when we give him a token or pledge, "Remember me." What is the meaning of it? Remember my love to you; my kinkneſs for you, remember my perſon. There is a remembrance of love towards Chriſt

to be acted in this ordinance, as well as a remembrance of faith; and as the next object of faith is, the benefits of Christ, and thereby to his person; so the next object of love, is the person of Christ, and thereby to his benefits; I mean as represented in this ordinance. Remember me, saith he, that is, with an heart full of love towards me. And there are three things wherein this remembrance of Christ by love, in the celebration of this ordinance, doth consist: delight in him,—thankfulness unto him,—and the keeping of his word. He that remembers Christ with love, hath these three affections in his heart.

(1.) He delights in him. Thoughts of Christ are sweet unto him, as of an absent friend; but only in spiritual things we have this great advantage, we can make an absent Christ present to us. This we cannot in natural things. We can converse with friends only by imagination; but by faith we can make Christ present with us, and delight in him.

(2.) There is thanksgiving towards him. That love which is fixed upon the person of Christ will break forth in great thankfulness, which is one peculiar act of this ordinance. The cup which we bless, or give thanks for.

(3.) It will greatly incline the heart to keep his word. If ye are my disciples, "If ye love me, keep my commandments." Every act of love fixed upon the person of Christ, gives a new spring of obedience to all the ordinances of Christ: and the truth is, there is no keeping up our hearts unto obedience to ordinances, but by renewed acts of obedience upon the person of Christ. This will make the soul cry, When shall I be in an actual observation of Christ's ordinance, who hath thus loved me and washed me with his own blood, that hath done such great things for me?

This is the end of the death of Christ, which concerns our faith and love; the end of commemoration, or calling to remembrance.

There is an end of profession also; which is to shew forth the Lord's death till he come. But this must be spoken to at some other time. If we come to the practice of these things, we shall find them great things to call over: *viz.* the whole frame of the heart of Christ

in his death, and his death itſelf, and our own concern therein, and the great example he hath ſet unto us. Some of them I hope may abide upon our hearts and ſpirits for uſe.

DISCOURSE IV.

December 24. 1669.

1 Cor. xi. 26.

As often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death until he come.

ONE end, youſee, of this great ordinance, is to ſhew the Lord's death, to declare it, to repreſent it, to ſhew it forth, hold it forth; the word is thus variouſly rendered. And in the eſpecial ends of this ordinance it is, that we have ſpecial communion with our Lord Jeſus Chriſt.

Now there are two ways whereby we ſhew forth the Lord's death; the one is, the way of repreſentation to ourſelves; and the other is, a way of profeſſion unto others.

I. The way of *repreſentation* to ourſelves. The work of repreſenting Chriſt aright to the ſoul, is a great work. God and men are agreed in it; and therefore God, when he repreſents Chriſt, his deſign is to repreſent him to the faith of men. Men that have not faith have a great deſire to have Chriſt repreſented to their fancy and imagination; and therefore when the way of repreſenting Chriſt to the faith of men was loſt among them, the greateſt part of their religion was taken up in repreſenting Chriſt to their fancy. They would make pictures and images of his croſs, reſurrection, aſcenſion, and every thing he did.

There are three ways whereby God repreſents Chriſt to the faith of believers; the one is, by the word of the goſpel itſelf, as *written;* the ſecond is, by the *miniſtry* of the goſpel, and *preaching* of the word; and

the third in particular is, by *this ſacrament*, wherein we repreſent the Lord's death to the faith of our own ſouls.

1. God doth it by the *word* itſelf. Hence are thoſe deſcriptions that are given of Chriſt in Scripture, to repreſent him deſireable to the ſouls of men. The great deſign of the book of Canticles, conſiſts for the moſt part in this, in a myſtical, allegorical deſcription of the graces and excellencies of the perſon of Chriſt, to render him deſireable to the ſouls of believers; as in the fifth chapter, from the ninth verſe to the end, there is nothing but that one ſubject. And it was a great promiſe made to them of old, Iſa. xxxiii. 17. *Thine eyes ſhall ſee the King in his beauty.* The promiſes of the Old Teſtament are much ſpent in repreſenting the perſon of Chriſt beautiful, deſirous, and lovely to the faith of believers. And you will ſee in 2 Cor. iii. 18. what is the end of the goſpel: *We all with open face, beholding as in a glaſs, the glory of the Lord, are changed into the ſame image, from glory to glory, even as by the Spirit of the Lord.* The goſpel is the glaſs here intended; and looking into the glaſs, there is an image appears in it, not our own, but the repreſentation the goſpel makes of Jeſus Chriſt, is the image that appears in the glaſs. The work and deſign of the goſpel, is to make a repreſentation of Chriſt unto us. As Chriſt makes a repreſentation of the Father, and therefore he is called *his image, the image of the inviſible God:* why ſo? becauſe all the glorious properties of the inviſible God are repreſented to us in Chriſt, and we looking upon the image of Chriſt in this glaſs, that is the repreſentation made of him in the goſpel; it is the effectual means whereby the Spirit of God transforms us into his image.

This is the firſt way whereby God doth this great work of repreſenting Chriſt unto the faith of men, which men having loſt, have made it their whole religion to repreſent Chriſt unto their fancy.

2. The ſecond way is, by the *miniſtry* of the word. The great work of the miniſtry of the word, is to repreſent Jeſus Chriſt. The apoſtle Paul tells us, Gal. iii. 1. *O fooliſh Galatians, who hath bewitched you, that*

you ſhould not obey the truth, before whoſe eyes Jeſus Chriſt hath been evidently ſet forth, crucified among you? He is *depictus crucifixus*, crucified before their eyes. How was this? not before their bodily eyes; but the apoſtle had in his preaching made ſuch a lively repreſentation unto their faith of the death of Chriſt, that he was as one painted before them. One ſaid well on this text, "Of old the apoſtles did not preach Chriſt by painting, but they painted him by preaching;" they did in ſo lively a manner repreſent him.

Abraham's ſervant, in the 24th chapter of Geneſis, that was ſent to take a wife for his ſon Iſaac, is by all granted to be, if not a type, yet a reſemblance of the miniſters of the goſpel, that go forth to prepare a bride for Chriſt: and what does he do? truly he is a great example; when he came to the opportunity, though he had many things to divert him, yet he would not be diverted. There was ſet meat before him to eat, but he ſaid, "I will not eat till I have told my errand." Nothing ſhould divert the miniſters of the goſpel, no not their neceſſary meat, when they have an opportunity of dealing with ſouls on behalf of Chriſt. What courſe does Abraham's ſervant take? He ſaith, "I am Abraham's ſervant; and the Lord hath bleſſed my maſter greatly, and he has become great; and he hath given him flocks, and herds, and ſilver, and gold, and men-ſervants, and maid-ſervants, and camels, and aſſes." What is all this to Iſaac? he was to take a wife for Iſaac, not for Abraham. He goes on; "And Sarah, my maſter's wife, bare a ſon to my maſter when ſhe was old; and unto him hath he given all that he hath." The way to procure this wife for Iſaac, was to let them know, that this great man, had given all that he had to Iſaac. And it is the work of miniſters of the goſpel, to let the people know, that God the Father hath given all things into the hands of his Son; they are to repreſent Chriſt, as Abraham's ſervant does here his maſter Iſaac, as one who inherited all the goods of Abraham; ſo Chriſt is the appointed heir of all things, of the kingdom of heaven, the whole houſehold of God. They are to repreſent him thus to the ſouls of men, to make him deſireable to them. This is a great work of miniſters who

are ambaſſadors of God; they are ſent from God to take a wife for Chriſt; or to make ready a bride for him from among the children of men.

3. The ſpecial way whereby we repreſent Chriſt unto our ſouls through faith, is in the *adminiſtration* of this ordinance, which I will ſpeak to upon the great end of ſhewing forth the death of the Lord.

Now the former repreſentations were general, this is particular; and I cannot at this time go over particulars. I bleſs the Lord my ſoul hath many times admired the wiſdom and goodneſs of God in the inſtitution of this one ordinance, that he took bread and wine for that end and purpoſe, merely arbitrary, of his own choice, and might have taken any thing elſe, what he had pleaſed; that he ſhould fix on the cream of the creation, which is an endleſs ſtore-houſe, if purſued, of repreſenting the myſteries of Chriſt. When the folly of men goes about to invent ceremonies that they would have ſignificant; when they have found them out, they cannot well tell what they ſignify. But though I do acknowledge, that all the ſignificancy of this ordinance depends upon the inſtitution, yet there is great wiſdom in the fittting of it; the thing was fitted and ſuited to be made uſe of to that end and purpoſe.

One end of the ordinance itſelf is to repreſent the death of Chriſt unto us; and it repreſents Chriſt with reference to theſe five things.

1. It repreſents him with reference to God's *ſetting him forth*. 2. In reference to his own *paſſion*. 3. In reference to his *exhibition in the promiſe*. 4. To our *participation* of him by believing. And, 5. To his *incorporation* with us in union.

1. The great end of God in reference to Chriſt as to his death, was, his *ſetting of him forth*. Rom. iii. 25. "Whom God hath ſet forth to be a propitiation." And in the very ſetting forth of the elements in this ordinance, there is a repreſentation of God's ſetting forth his Son, of giving him out for this work, of giving him up unto it to be a propitiation.

2. There is a plain repreſentation of his *paſſion*, of his ſuffering and death, and the manner of it. This, with all the concerns of it, I treated of the laſt Lord's day,

under the head of recognition, or calling over the death of Chriſt, " Do this in remembrance of me ;" and ſo I ſhall not again inſiſt upon it.

3. There is a repreſentation of Chriſt in it, as to the *exhibition* and tender of him in the promiſe. Many promiſes are expreſſed in invitations, " Ho ! every one that thirſts, come," take eat : there is a promiſe in it. And in the tender that is made even of the ſacramental elements, there is the exhibition of Chriſt in the promiſe repreſented to the ſoul. I told you before God hath carefully provided to repreſent Chriſt unto our faith, and not to our fancy ; and therefore there is no outward ſimilitude and figure. We can ſay concerning this ordinance with all its repreſentations, as God ſaid concerning his appearing to Moſes upon mount Horeb, " Thou ſaweſt no ſimilitude." God hath taken care there ſhall be no natural figure, that all repreſentations made may ſtand upon inſtitution. Now there is this tender with an invitation. The very elements of the ordinance are a great repreſentation of the propoſal of Chriſt to a believing ſoul. God holds out Chriſt as willing to be received, with an invitation. So we ſhew forth the Lord's death.

4. There is in this ordinance a repreſentation of Chriſt as to our reception of him ; for hereon depends the whole of the matter. God might make a feaſt of fat things, and propoſe it to men ; but if they do not come to eat, they will not be nouriſhed by it. If you make a tender of payment to a man, if he doth not receive it, the thing remains at a diſtance as before. Chriſt being tendered to a ſoul, if that ſoul doth not receive him, he hath no benefit by it.—All theſe ſteps you may go. There may be God's exhibition of Chriſt, and ſetting of him forth; there may be his own oblation and ſuffering, laying the foundation of all that is to come ; there may be an exhibition of him in the promiſe, tender and invitation, and yet, if not received, we have no profit by all theſe things. What a great repreſentation of this receiving is there in the adminiſtration of this ordinance, when every one takes the repreſentation of it to himſelf, or doth receive it !

5. *Laſtly*, It gives us a repreſentation of our incorporation in Chriſt; the alluſion whereof from the nature of the elements incorporation with us, and being the ſtrength of our lives, might eaſily be purſued.—This is the firſt way of ſhewing forth the Lord's death.

II. I ſhall now ſpeak a few words to the profeſſion of it among ourſelves, and to others.

Let me take one or two obſervations to make way for it.

1. That viſible profeſſion is a matter of more importance than moſt men make of it. As the apoſtle ſaith, Rom. x. 10. "With the heart man believeth unto righteouſneſs, and with the mouth confeſſion is made unto ſalvation." Look how indiſpenſibly neceſſary believing is unto righteouſneſs, to juſtification; no leſs indiſpenſibly neceſſary is confeſſion or profeſſion unto ſalvation. There is no man that doth believe with his heart unto righteouſneſs, but he will with his mouth (which is there taken by a ſynecdoche for the whole of our profeſſion) make confeſſion unto ſalvation. This is that which brings glory to God. The apoſtle tells us, 2 Cor. ix. 13. that men "by the experiment of this miniſtration, glorify God for your profeſſed ſubjection to the goſpel of Chriſt." Glory doth not ariſe out of obedience, ſo much as by your profeſſion of it; by the giving them experiment, both of your faith and the reality of it, and that by this fruit of your profeſſion.

Now profeſſion conſiſts in theſe two things; (1.) In an abſtience from all things with reference to God and his worſhip, which Chriſt has not appointed. (2.) In the obſervation and performance of all things that Chriſt has appointed.

Men are apt to think, that abſtinence from the pollutions that are in the world through luſt, the keeping themſelves from the ſins and defilements of the world, and inclining to that party that is not of the world, is profeſſion. Theſe things are good: but our profeſſion conſiſts in the obſervation of Chriſt's commands, what he requires of us. "Go teach them" What to do! "Whatſoever I have commanded them; and lo, I am with you always to the end of the world." There is

an expreſſion, John xiv. 24. wherein our Saviour puts a trial of our love to him upon the keeping of his ſayings. "He that loveth me not, keepeth not my ſayings." To keep the ſayings of Chriſt is to obſerve the commands of Chriſt, which is the perfect trial of our love to him.

2. There is in this ordinance a ſpecial profeſſion of Chriſt. There is a profeſſion of him againſt the ſhame of the world; a profeſſion of him againſt the curſe of the law; and a profeſſion of him againſt the power of the devil. All our profeſſion doth much centre, or is mightily acted in this ordinance.

(1.) The death of our Lord Jeſus Chriſt was in the world a ſhameful death, and that with which Chriſtians were conſtantly reproached, and which hardly went down with the world. It is a known ſtory, that when the Jeſuits preached the goſpel, as they call it, in China, they never let them know of the death of Chriſt, till the congregation *de propaganda fide* commanded it; for the world is mightily ſcandalized at the ſhameful death of the croſs.

Now in this ordinance we profeſs the death of Chriſt wherein he was crucified, as a malefactor, againſt all the contempt of the world. It was a great part of the confeſſion of the Chriſtians of old, and there is ſomething in it ſtill: here we come ſolemnly before God, and all the world, and profeſs that we expect all our life and ſalvation from the death of this crucified Saviour.

(2.) In our profeſſion we ſhew forth the death of the Lord, in the celebration of this ordinance, in oppoſition to the curſe of the law: that whereas the curſe of the law doth lay claim to us becauſe we are ſinners, here we profeſs that God hath transferred the curſe of the law to another who underwent it. So they did with the ſacrifices of old, when they had confeſſed all the ſins and iniquities of the people over the head of the goat, then they ſent him away into deſtruction. So it is in this ordinance: here we confeſs all our ſins and iniquities over the head of this great ſacrifice, and profeſs to the law and all its accuſations, that there our ſins are charged. "Who ſhall lay any thing to our charge? and who ſhall condemn? It is Chriſt that died. We confront the claim

of the law, ſhake off its authority as to its curſe, and profeſs to it that its charge is ſatisfied.

(3.) We make a profeſſion againſt the power of Satan. For the great trial of the power and intereſt of the devil in, unto, and over the ſouls of men, was in the croſs of Jeſus Chriſt. He put his kingdom to a trial, ſtaked his all upon it, muſtered up all the ſtrength he had got, all the aids that the guilt of ſin and the rage of the world could furniſh him with. Now, ſaith Chriſt, is your hour and power of darkneſs. He comes to try what he can do: and what was the iſſue of the death of Chriſt? Why, ſaith the apoſtle, he ſpoiled principalities and powers, and triumphed over them in his croſs. So that, in our celebration of the death of Chriſt, we do profeſs againſt Satan, that his power is broken, that he is conquered, tied to the chariot wheels of Chriſt, who has diſarmed him.

This is the profeſſion we make when we ſhew forth the Lord's death, againſt the ſhame of the world, againſt the curſe of the law, and the power of hell.—This is the ſecond general end of this ordinance, and another means it is whereby we have eſpecial communion with Chriſt in it; which was the thing I aimed at from the words I had choſen. And now I have gone through all I intend upon this ſubject.

A word or two of uſe, and I have done.

1. It is a very great honour and privilege to be called of God unto this great work of ſhewing forth the death of Chriſt. I think it is as great and glorious a work as any of the children of men can be engaged in, in this world. I have ſhewed you formerly, how all the acts of the glorious properties of God's nature centre themſelves in this infinite, wiſe, holy product of them, the death of Chriſt: and that God ſhould call us to repreſent and ſhew forth this death. The Lord forgive us, where we have not longed to perform this work as we ought; for we have ſuffered carnal fears and affections, and any thing elſe, to keep us off from employing ourſelves in this great and glorious work. The grace and mercy of God in this matter is ever to be acknowledged, in that he has called us to this great and glorious work.

2. Then surely it is our duty to *answer* the *mind* of God in this work; and not to attend to it in a cold, careless, and transient manner. But methinks we might rejoice in our hearts when we have thoughts of it, and say within ourselves, *Come we will go and shew forth the Lord's death*. The world, the law, and Satan, are conquered by it: blessed be God that has given us an opportunity to profess this. O that our hearts may long after the season for it, and say, When shall the time come?

3. We may do well to remember what was spoken before concerning the great duty of representing God to our souls, that we may know how to *attend* to it. I would speak unto the meanest of the flock, to guide our hearts and thoughts, which are too ready to wander, and are so unprofitable for want of spiritual fixation. We would fain trust to our *affections* rather than to our *faith*, and would rather have them moved, than faith graciously to act itself. And when we fail therein, we are apt to think we fail in our end of the ordinance, because our affections were not moved. Set faith genuinely at work, and we have the *end* of the ordinance. Let it represent Christ to our souls, as exhibited of God and given out unto us, as suffering, as tendered to us, and as received and incorporated with us.

DISCOURSE V.

January 7. 16$\frac{6}{7}$3.

1 Cor. xi. 28.

But let a man examine himself, and so let him eat of that bread, and drink of that cup.

I HAVE been treating of that special *communion* which believers have with Christ in the administration of the ordinance of the supper of the Lord; and thought I should have treated no more of that subject; having gone through all the particulars of it, which were

practical, such as might be reduced to present practice. But I remember I said nothing concerning *preparation* for it, which yet is a needful duty: and therefore I shall a little speak to that also; not what may *doctrinally* be delivered upon it, but those things, or some of them at least, in which every soul will find a *practical concern*, that intends to be a partaker of that ordinance to benefit and advantage: and I have taken these words of the apostle for my ground-work, *But let a man examine himself, and so let him eat of that bread, and drink of that cup.*

There were many disorders fallen in this church at Corinth; and that various ways, in schisms and divisions, in neglect of discipline, in false opinions, and particularly in a great abuse of the administration of this great ordinance of the supper of the Lord. And though I do not, I dare not, I ought not to bless God for their sin; yet I bless God for his providence. Had it not been for their disorders, we had all of us been in much darkness as to all church-way. The correction of their disorders contains the principal rule for church-communion, and the administration of this sacrament, that we have in the whole scripture; which might have been hid from us, but that God suffered them to fall into them on purpose, that through their fall in them and by them, he might instruct his church in all ages to the end of the world.

The apostle is here rectifying abuses about the administration of the Lord's supper, which were many; and he applies particular directions to all their particular miscarriages, not now to be insisted on; and he gathers up all directions into this one general rule that I have read, *Let a man examine himself, and so let him eat*, &c. Now this self-examination extends itself unto the whole due preparation of the souls of men for the actual participation of this ordinance. And I shall endeavour, by plain instances out of the scripture, (which is my way in these familiar exercises), to manifest that there is a preparation necessary for the celebration, or observance of all solemn ordinances.—And I shall shew you what that preparation is, and wherein it doth consist.—And then I shall deduce from thence, what is that particular preparation which is incumbent upon us, in reference

unto this ſpecial ordinance, that is ſuperadded unto the general preparation that is required unto all ordinances.

Firſt, I ſhall manifeſt, that there is a preparation neceſſary for the celebration of ſolemn worſhip. We have an early inſtance of it in Gen. xxxv. 1, 2, 3, 4, 5. In the firſt verſe, "God ſaid unto Jacob, Ariſe go up to Bethel, and make there an altar unto God." It was a ſolemn ordinance Jacob was called unto, to build an altar unto God, and to offer ſacrifice. What courſe did he take? you may ſee, ver. 2, 3. "And Jacob ſaid unto his houſehold, and to all that were with him, Put away the ſtrange gods that are among you, and be clean, and change your garments; and let us ariſe, and go up to Bethel; and I will make there an altar unto God." I will not engage, ſaith he, in this great duty without a preparation for it; and, ſaith he, the preparation ſhall be ſuitable. Peculiar, ſpecial preparation (to obſerve that by the way) for any ordinance, conſiſts in the removal of that from us which ſtands in peculiar oppoſition to that ordinance, whatever it be. I am to build an altar unto God; put away the ſtrange gods; and accordingly he did ſo.

When God came to treat with the people in that great ordinance of giving the law, which was the foundation of all following ordinances, Exod. xix. 10. "The Lord ſaid unto Moſes, Go unto the people and ſanctify them to-day and to-morrow, and let them waſh their clothes, and be ready againſt the third day; for the third day the Lord will come down upon mount Sinai." I will not inſiſt on theſe typical preparations, but only ſay, it ſufficiently proves the general theſis, that there ought to be ſuch a preparation for any meeting with God in any of his ordinances. Saith he, "Sanctify yourſelves, &c. and on the third day I will come." God is a great God with whom we have to do. It is not good to have carnal boldneſs in our acceſſes and approaches to him; and therefore he teaches us, that there is a preparation due. And what weight God lays upon this, you may ſee, 2 Chron. xxx. 18, 19, 20. A multitude of people came to the ſacrifice of the paſſover; but, ſaith he, they had not cleanſed themſelves, there was not due preparation; but "Hezekiah prayed for

them saying, The good Lord pardon every one that prepareth his heart to seek God, the Lord God of his fathers, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people." Perhaps the people might have thought it enough, that they had their personal qualification, that they were believers, that they had prepared their hearts to seek the Lord God of their fathers; a thing most persons trust unto in this matter. No, saith the king, in praying for them; they did prepare their hearts for the Lord God of their fathers, but they were not prepared according to the preparation of the sanctuary. There is an instituted preparation, as well as a personal dispossition, which if not observed, God will smite them. God had smote the people; given them some token of his displeasure: they come with great willingness and desire to be partakers of this holy ordinance; yet because they were not prepared according to the purification of the sanctuary, God smites them.

It was an ordinance of God that Paul had to perform, and we would have thought it a thing that he might easily have done, without any great fore-thought, but it had that weight upon his spirit, (Rom. xv. 30. 31.) that with all earnestness he begs the prayers of others that he might be carried through the performance of it; "Now I beseech you, brethren, for the Lord Jesus Christ's sake, and for the love of the Spirit, that ye strive together with me in your prayers to God for me; that my service which I have for Jerusalem, may be accepted of the saints." He had a service to do at Jerusalem. He was gathering the contributions of the saints, (an ordinance of God), to carry it up to the poor at Jerusalem; and it was upon his heart, that his service might find acceptance with them; therefore he begs with all his soul, "I beseech you brethren," &c. So great weight did he lay upon the performance of an ordinance, that one would think might be easily passed over, without any great regard.

The caution we have, Eccl. v. 1. is to the same purpose: Keep thy foot when thou goest into the house of God, and be more ready to hear, than to give the sacrifice of fools; for they consider not that they do evil. I

I ſhall not ſtand upon the particular expoſition of any of theſe expreſſions, but it is a plain caution of diligent conſideration of ourſelves in all things we have to do in the houſe of God. A bold venturing upon an ordinance is but the ſacrifice of fools: keep thy foot, look to thy affections; be more ready to hear, ſaith he; that is, to attend unto the command, what God requires from thee, and the way and manner of it, than merely to run upon a ſacrifice, or the performance of the duty itſelf.

I will name one place more: Pſal. xxvi. 6. "I will waſh my hands in innocency; ſo will I compaſs thine altar, O Lord."

I have a little confirmed this general propoſition, that all take for granted; and I fear we content ourſelves, for the moſt part, with the ſtate and condition of thoſe mentioned, who prepared their hearts to meet the Lord God of their fathers, not conſidering how they may be prepared according to the preparation of the ſanctuary. You will aſk, what is that preparation?

This queſtion brings me to the

Second general head I propounded to ſpeak unto. I anſwer, that the general preparation that reſpects all ordinances, hath reference unto God, to ourſelves, to the ordinance itſelf.

1. It hath reſpect unto God. This is the firſt thing to be conſidered; for this he lays down as the great law of all his ordinances. "I will be ſanctified in them that draw nigh unto me," Lev. x. 3. God is, in the firſt place, to be conſidered in all our drawings nigh unto him; as that is the general name of all ordinances, a drawing nigh, an acceſs unto God, "I will be ſanctified," &c. Now God is to be conſidered three ways, that he may be ſanctified in any ordinance; as the author, as the object, as the end of it. I ſhall ſpeak only to thoſe things that lie practically before us, and are indiſpenſably required of us in waiting upon God, in any and every ordinance.

(1.) Our preparation in reference unto God, conſiſts in due conſideration of God as the author of any ordinance wherein we draw nigh unto him. For this is the foundation of all ordinances; Rom. xiv. 11. "As I live, ſaith the Lord, every knee ſhall bow to me, and e-

very tongue shall confess to me. A practical sense of the authority of God in every ordinance, is that which is required in the very first place for our preparation. I know full well, how that the mind of man is to be influenced by general convictions and particular customs. Particular usages built upon general convictions, carry most people through their duties: but that is no preparation of heart. There is to be an immediate sense of the authority and command of God.

(2.) We are to consider God in Christ, as the immediate object of that worship which in every ordinance we do perform. You will ask, what special apprehensions concerning God are particularly necessary to this duty of preparation for communion with God in an ordinance? I answer, Two are particularly necessary, that should be practically upon our thoughts in every ordinance, the presence of God, and the holiness of God. As God is the object of our worship, these two properties of God are principally to be considered in all our preparations.

(1.) The presence of God. When Elijah (1 Kings xviii. 27). derided the worshippers of Baal, the chief part of his derision was, he is on a journey; you have a God that is absent, saith Elijah: and the end of all idolatry in the world, is to feign the presence of an absent deity. All images and idols are set up for no other end, but to feign the presence of what really is absent. Our God is present and in all his ordinances. I beg of God, I may have a double sense of his presence, 1.) A special sense of his omnipresence. God requires, that we should put in all ordinances a specialty of faith upon his general attributes. Gen. xxviii. 16. Jacob when God appeared unto him, though but in a dream, awaked out of sleep, and said, "Surely the Lord is in this place, and I knew it not." I would say so concerning every ordinance whereunto I go; the Lord is in that place. I speak now only concerning his real presence: for if idolaters adorn all their places of worship with pictures, images, and idols, that they might feign the presence of a God; I ought to act faith particularly upon the real presence of the immense and omnipresent God. He bids us consider it in the business of his worship; Jer.

xxiii. 23. " Am I a God at hand, ſaith the Lord, and not a God afar off?" Conſider my glorious preſence is every where. As we ought always, wherever we are, and whatever we do, to carry a ſenſe with us of the preſence of God, to ſay, God is here, that we may not be ſurprized in our journies, or in any thing that may befal us, ſuppoſe a broken leg or a broken arm; then we may ſay, God is in this place, and I knew it not: ſo particularly where we have to do in his ordinances, let there be an antecedent remembrance that God is in that place.

2.) We are to remember the gracious preſence of God. There was a twofold preſence of God of old, the one temporary, by an extraordinary appearance; the other ſtanding, by a continued inſtitution. Wherever God made an extraordinary appearance, there he required of his people to look upon him to have a ſpecial preſence. It was but temporary, when God appeared to Moſes in the buſh: " Draw not nigh, ſaith God, put off the ſhoes from off thy feet; for the ground whereon thou ſtandeſt is holy; becauſe of God's ſpecial appearance." But the next day, as far as I know, ſheep fed upon that holy ground. It was no longer holy than God's appearance made it ſo. So he ſaid to Joſhua, when he was by Jericho, " Looſe thy ſhoe from off thy foot, for the place whereon thou ſtandeſt is holy," Joſh. v. 15. It was a temporary appearance of God; there was his ſpecial preſence. It was ſo on the inſtitution of the tabernacle and temple; God inſtituted them, and gave his ſpecial preſence to them by virtue of his inſtitution. Our Saviour tells us, all this is departed under the goſpel. John iv. 21. " You ſhall no longer worſhip God, ſaith he, neither in this mountain, nor yet at Jeruſalem; but he that worſhippeth God, muſt worſhip him in ſpirit and in truth.—Is there no ſpecial preſence of God remains then? yea, there is a ſpecial preſence of God in all his ordinances and inſtitutions. " Wherever I record my name, (as the name of God is upon all his inſtitutions), there will I come unto you, and I will bleſs you, ſaith God," Exod. xx. 24. Let us exerciſe our thoughts then to this ſpecial promiſed preſence of God in every ordinance and inſtitution. it belongs greatly to

our due preparation for an ordinance. It was no hard thing for them, you may think, of old, where God had put his preſence in a place, to go thither, and expect the preſence of God; things that are abſent are hard, things that are preſent are not ſo. But it is no harder matter for us to go and expect God's preſence in his inſtituted ordinances now, than for them to go to the temple; conſidering God, as the object of our worſhip, is no leſs preſent with us.

(2.) The ſecond property, which is principally to be conſidered in God, in his ordinances, as he is the object of them, is his holineſs. This is the general rule that God gives in all ordinances: "Be ye holy, for I the Lord your God am holy." And Joſhua, chap. xxiv. 19. tells the people what they were principally to conſider in ſerving the Lord. "We will ſerve the Lord, ſay the people: ſaith Joſhua, You cannot ſerve him, for the Lord is an holy God;" intimating, that they were to have due apprehenſions of his holineſs; and without it there is no approaching unto him in his ſervice. The apoſtle gives a great and plain rule to this purpoſe, Heb. xii. 29. "Let us have grace, ſaith he, whereby we may ſerve God acceptably, with reverence and godly fear." What doth he propoſe now as the principal reaſon why he requires this preparation? For, ſaith he, our God is a conſuming fire. What property of God is expreſſed by this word *conſuming fire?* It is the holineſs of God, the purity of God's nature, that can bear no corrupt nor defiled thing. It is ſet forth by that metaphorical expreſſion, a conſuming fire. As fire is the moſt pure and unmixed element, and ſo powerful of itſelf as that it will conſume and deſtroy every thing that is not perfectly of its own nature; ſo is God, ſaith he, a conſuming fire; and in all your ſerving of him, and approaches unto him, labour to obtain a frame of ſpirit that becomes them who have to do with that God who is ſo pure and holy.

I do but chuſe out theſe things, which in the way of ordinances, I would ſay, are, I may ſay, deſire, ſhould be moſt upon my heart and ſpirit: I might eaſily enlarge it to other conſiderations. But let theſe two conſiderations dwell upon our minds, as our preparation for

our acceſs unto God; thoughts of his glorious and gracious preſence, and of his holineſs, Pſal. xciii 5. "Holineſs becometh thine houſe, O Lord, for ever." That is the ſecond thing with reſpect to God, as the object of all the ordinances of our worſhip.

(3.) Our preparation reſpects God as he is the end of ordinances; and that to theſe three purpoſes, if I could inſiſt upon them. He is the end of them, as we aim in them to give glory unto him: he is the end of them, as we aim in them to be accepted with him: he is the end of them, as we aim in them to be bleſſed by him. Theſe are three things that are our end in all ordinances that we celebrate.

(1.) The firſt is, the general end of all that we do in this world; we are to do all to the glory of God: it is the immediate end of all our worſhip. "If I am a Father, ſaith he, where is my honour? where is my glory?" Mal. i. 6. Do you come to worſhip me? you are to give me honour as to a Father, glory as to a Maſter, as to a Lord. We come to own him as our Father, acknowledge our dependence upon him as a Father, our ſubmiſſion to him as our Lord and Maſter, and thus give glory to him. He hath never taken one ſtep to the preparing his heart according to the preparation of the ſanctuary, in the celebration of ordinances, who hath not deſigned in them to give glory unto God.

(2.) Another end is, to be accepted with him; according to that great promiſe, which you have, Ezekiel xliii. 27. "You ſhall make your burnt offerings upon the altar; and I will accept you, ſaith the Lord God." It is a promiſe of goſpel-times; for it is in the deſcription of the new, glorious temple. We come to God to have our perſons and offerings accepted by Jeſus Chriſt. And,

(3.) To be bleſſed according to his promiſe. That God will bleſs us out of Zion. What the particular bleſſings are we look for in particular ordinances, in due time, God aſſiſting, I ſhall acquaint you with, when we come to the ſpecial and particular preparation for that ordinance we aim at. But this is neceſſary to all, and ſo to that.

2. This preparation reſpects ourſelves. There are

three things which I desire my heart may be prepared by in reference to the ordinances of God.

(1.) The first is indispensably necessary, laid down in that great rule, Psal. lxvi. 18. "If I regard iniquity in my heart, the Lord will not hear me;" that I bring a heart to ordinances without regard to any particular iniquity. We have the dreadful instance of Judas, who came to that great ordinance of the passover with regard to iniquity in his heart, which particular iniquity was covetousness, and went away with the devil in his whole mind and soul.

Ezek. xiv. 4. is another place to this purpose: "Therefore speak unto them, and say unto them, thus saith the Lord God, Every man of the house of Israel that setteth up his idols in his heart, and putteth the stumbling-block of his iniquity before his face, and cometh to the prophet, I the Lord will answer him that cometh, according to the multitude of his idols." There is no more effectual course in the world to make poor souls incorrigible, than to come to ordinances, and be able to digest under them a regard to iniquity in our hearts. If we have idols, God will answer us according to our idols. What is the answering of men according to their idols? Why plainly, it is this, allotting them peace while they have their idols; you shall have peace with regard to iniquity; you come for peace, take peace; which is the saddest condition any soul can be left under: you shall have peace and your idols together. Whenever we prepare ourselves, if this part of our preparation be wanting, if we do not all of us cast out the idols of our hearts, and cease regarding of iniquity, all is lost.

(2.) The second head of preparation on our own part, is self-abasement, out of a deep sense of the infinite distance that is between God and us, whom we go to meet. I have taken upon myself to speak to the great Possessor of heaven and earth, who am but dust and ashes. Nothing brings God and man so near together, as a due sense of our infinite distance: Is. lvii. 15. "Thus saith the high and lofty One who inhabiteth eternity, whose name is holy, I dwell in the high and holy place; with him also that is of a contrite and humble spirit.

(3.) A heart filled with love to ordinances is a great preparation for an ordinance. How doth David in the eighty-fourth pſalm, pant and long, and breathe after the ordinances of God! To love prayer, to love the word, is a great preparation for both. To love the preſence of Chriſt in the ſupper, is a great preparation for it. To keep an habitual frame of love in the heart for ordinances.

I would not load your memories with particulars. I mention plain practical things unto thoſe, for whoſe ſpiritual welfare I am more particularly concerned; that we may retain them for our uſe, and know them for ourſelves; and they are ſuch as I know more or leſs (though perhaps not ſo diſtinctly) all our hearts work after, and in theſe things our ſouls do live.

3. Our preparation in reference unto any ordinance itſelf; which conſiſts in two things.

(1.) A ſatisfactory perſuaſion of the inſtitution of the ordinance itſelf; that it is that which God hath appointed. If God ſhould meet us, and ſay, "Who hath required theſe things at your hands?" and Chriſt ſhould come and ſay, "Every plant that my heavenly Father hath not planted ſhall be plucked up; or, In vain do you worſhip me, teaching for doctrines the commandments of men:" How would ſuch words fill the hearts of poor creatures with confuſion, if engaged in ſuch ways that God hath not required? We muſt be careful then, that for the ſubſtance of the duty, it be appointed by God.

(2.) That it be performed in a due manner. One failure herein what a diſturbance did it bring upon poor David? It is obſerved by many, that ſearch the whole courſe of David's life, that what he was moſt eminent in, which God did ſo bleſs him for, and own him in, was his love to the ordinances of God. And I cannot but think with what a full heart David went to bring home the ark; with what longings after God; with what rejoicings in him; with what promiſes to himſelf, what glorious things here would be, after he had the ark of God to be with him; and yet, when he went to do this, you know what a breach God made upon him, daſhed all his hopes and all the good frame in him: God made a breach upon Uzzah; and it is ſaid, the thing God did diſpleaſed

David, it quite unframed him, and threw a damp on his joy and delight for the preſent. But he afterwards gathers it up, 1 Chron. xv. 12, 13. "He ſpake ſo the Levites, Sanctify yourſelves both ye and your brethren, that ye may bring up the ark of the Lord God of Iſrael, unto the place that I have prepared for it. For becauſe ye did it not at the firſt, the Lord our God made a breach upon us, for that we ſought him not after the due order." We ſought him, ſaith he, but not after the due order. And what that due order was he ſhews in the next verſes, where he declares that the Levites carried the ark upon their own ſhoulders, with the ſtaves thereon, as Moſes commanded, according to the word of the Lord; whereas before they carried it in a cart, which was not for that ſervice. It is a great thing to have the adminiſtration of an ordinance in the due order. God lays great weight upon it, and we ought to take care that the order be obſerved.

This is what we have to offer to you concerning the two general propoſitions, That there is a preparation required of us for the obſervance of all ſolemn ordinances; and, That this preparation conſiſts in a due regard to God, to ourſelves, and to the ordinance, whatever it be. To God as the author, as the object, and as the end of ordinances; to ourſelves, to remove that which would hinder, not to regard iniquity, to be ſelf-abaſed in our hearts with reſpect to the infinite diſtance that there is between God and us, and with a love unto ordinances; with reſpect unto the ordinance itſelf, that it be of God's appointment for the matter and manner. Theſe things may help us to a due conſideration, whether we have failed in any of them or not.

I have mentioned nothing but what is plain and evident from the ſcripture, and what is practicable; nothing but what is really required of us; ſuch things as we ought not to eſteem a burden, but an advantage; and whereinſoever we have been wanting, we ſhould do well to labour to have our hearts affected with it: for it hath been one cauſe why ſo many of us have laboured in the fire under ordinances, and have had no profit nor benefit by them. As I ſaid before, conviction is the foundation, cuſtom is the building of moſt in their obſervation

of ordinauces. Some grow weary of them; ſome wear them on their necks as a burden; ſome ſeek relief from them, and do not find it; and is it any wonder if this great duty be wanting? having neither conſidered God, nor ourſelves, in what we go about! and above all things take heed of that deceit I mentioned, which is certainly very apt to impoſe itſelf upon us, That where there is a diſpoſition in the perſon there needs no preparation for the duty. There was a preparation in thoſe whom God broke out upon, becauſe they were not prepared acording to the preparation of the ſanctuary: that is, in that way and manner of preparation; they had not gone through thoſe cleanſings which were inſtituted under the law.

DISCOURSE VI.

January 21. $16\frac{6}{7}\frac{8}{8}$.

1 Cor. xi. 28.

But let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup.

I HAVE been treating in ſundry of theſe familiar exerciſes about communion with Jeſus Chriſt in that great ordinance of the Lord's ſupper, intending principally, if not ſolely, the inſtruction of thoſe who have, it may be, been leaſt exerciſed in ſuch duties. I have ſpoke ſomething of preparation for it, and on the laſt opportunity of this kind I did inſiſt upon theſe two things, That there is a preparation required unto the due obſervance of every ſolemn ordinance; and I did manifeſt, what in general was required to that preparation. I have nothing to do at preſent, but to conſider the application of thoſe general rules to the ſpecial ordinance of the ſupper of the Lord. For the ſpecial preparation for an ordinance conſiſts in the ſpecial reſpect which we have to that ordinance in our general preparation; and I ſhall ſpeak to it plainly, ſo as that the weakeſt, who are concerned may ſee their intereſt in it, and have ſome guidance to their practice.

And there are two things which may be conſidered

to this purpoſe, The *time* wherein this duty is to be performed; and, The *duty* of preparation itſelf.

Firſt, The *time* of the performance of the duty; for that indeed regards as well what hath been ſaid concerning preparation in general, as what ſhall now be farther added concerning preparation in particular, with reſpect to this ordinance.

Time hath double reſpect unto the worſhip of God, as a part of it; ſo it is when it is ſeparated by the appointment of God himſelf; and, as a neceſſary adjunct of thoſe actions whereby the worſhip of God is performed; for there is nothing can be done, but it muſt be done in time, the inſeparable adjunct of all actions.

And therefore having proved that a preparation is neceſſary, I ſhall prove that there is a time neceſſary; for there can be no duty performed, but it muſt be performed, as I ſaid, in ſome time.

For the right ſtating of that therefore I ſhall give you theſe rules.

1. That there is a time *antecedent* to the celebration of this ordinance to be ſet apart for preparation unto it. The very nature of the duty, which we call *preparation*, doth inevitably include this, that the time for it muſt be antecedent to the great duty of obſerving the ordinance itſelf. So Mat. xxvii. 62. the evening before the paſſover is called the preparation of the paſſover, time ſet apart for the preparation of it.

2. The ſecond rule is this, That there is no *particular* ſet time neither as to the day, or ſeaſon of the day, as to the beginning or ending of it, that is determined for this duty in the ſcripture; but the duty itſelf being commanded, the time is left to our own prudence, to be regulated according to what duty doth require; ſo that you are not to expect that I ſhould preciſely determine this or that time, this or that day, this or that hour, ſo long or ſo ſhort; for God hath left theſe things to our liberty, to be regulated by our own duty and neceſſity.

3. There are three things that will greatly guide a man in the determination of the time, which is thus left unto his own judgment according to the apprehenſion of his duty.

(1.) That he chuſe a time wherein the preparation of it may probably influence his mind and ſpirit in and unto the ordinance itſelf. Perſons may chuſe a time for preparation, when there may be ſuch an interpoſition of worldly thoughts and buſineſs, between the preparation and the ordinance, that their minds may be no way influenced by it in the performance and obſervation of the duty. The time ought to be ſo fixed, that the duty may leave a ſavour upon the ſoul unto the time of the celebration of the ordinance itſelf, whether it be the preceding day, or whether it be the ſame day. The work is loſt unleſs a man endeavours to keep up a ſenſe of thoſe impreſſions which he received in that work.

(2.) Providential occurrences and intimations are great rules for the chuſing of time and ſeaſon for duties. Paul comes to Athens, Acts xvii. and, in all probability, he intended not to preach immediately upon his journey. He intended to take ſome time for his refreſhment. But obſerving the wickedneſs of the place, ver. 16. "that they were wholly given to idolatry," and obſerving an altar to the unknown God, ver. 32. he laid hold of that hint of providence, that intimation given him by God's providence from theſe things, and immediately fell upon his work; which God bleſſed with great ſucceſs. There be a thouſand ways, if I may ſo ſay, wherein an obſerving Chriſtian may find God hinting and intimating duties unto him. The ſins of other men, their graces, mercies, dangers, may be all unto us intimations of a ſeaſon for duty. Were none of us ever ſent to God by the outrageous wickedneſs of others? by the very obſervation of it? And it is a ſign of a good ſpirit to turn providential intimations into duties. The Pſalmiſt ſpeaks to that purpoſe, Pſal. xxxii. 8, 9. "I will guide thee by mine eye," ſaith he. The next words are, "Be not as the horſe, or as the mule which hath no underſtanding; whoſe mouth muſt be held in with bit and bridle." God loves a pliable ſpirit, that upon every look of his eye will be guided to a duty. But thoſe who are like horſes and mules, that muſt be held with a ſtrong rein, that will not be turned, till God puts great ſtrength to it, are poſſeſſed with ſuch a frame of ſpirit which God approves not. You are left at liberty to chuſe a time, but obſerve

any intimation of providence that may direct to that time.

(3.) Be ſure to improve ſurprifals with gracious diſpoſitions, I mean in the approach of ſolemn ordinances. Sometimes the ſoul is ſurpriſed with a gracious diſpoſition, as in Canticles vi. 12. "Or ever I was aware, my ſoul made me like the chariots of Amminadib." I knew it not, ſaith the church, I was not aware of it, but I found my ſoul in a ſpecial willing manner drawn forth to communion with Chriſt. Is God pleaſed at any time to give us ſuch gracious ſurpriſals, with an holy diſpoſition to be dealing with him, it will be the beſt ſeaſon; let it not be omitted.

Theſe things will a little direct us in the determination of the time for preparation, which is left unto our own liberty.

4. Take care that the time deſigned and allotted, does neither too much intrench upon the occaſions of the outward man, nor upon the weakneſs of the inward man. If it doth they will be too hard for us. I confeſs in this general obſervation which profeſſors are fallen into, and that cuſtom which is in the obſervation of duties, there is little need to give this rule. But we are not to accommodate our rule unto our corruptions, but unto our duties; and ſo there is a double rule in ſcripture that fortifies this rule; the one is that great rule of our Saviour, "That God will have mercy, and not ſacrifice." Where theſe duties of obſerving ſacrifices do ſenſibly intrench upon duties of mercy, God doth not require it; which hath a great regard even unto our outward occaſions. And the other rule is this, "That bodily exerciſe profits little." When we aſſign ſo long a time as wearies out our ſpirits, and obſerve the time, becauſe of the time, it is bodily exerciſe; when the vigour of our ſpirits is gone, which is a ſacrifice God delights not in. As Jacob told Eſau, if the cattle were driven beyond their pace they would die; ſo we find by experience, that though with ſtrong reſolutions we may engage unto duties in ſuch a manner as may intrench upon theſe outward occaſions, or thoſe weakneſſes, they will return, and be too hard for us, and inſtead of getting ground, they will drive us off ours; ſo that there is prudence to be required therein.

5. Let not the time allotted be ſo ſhort, as to be unmeet for the going through with the duty effectually. Men may be ready to turn their private prayers into a few ejaculations, and going in or out of a room may ſerve them for preparation for the moſt ſolemn ordinance. This hath loſt us the power, the glory, and the beauty of our profeſſion. Never was profeſſion held up to more glory and beauty, than when perſons were moſt exact in their preparation for the duties of their profeſſion; nothing will ſerve their turn, but their ſouls having real and ſuitable converſe with God, as unto the duty that lies before them.

6. The time of preparation is to be exerciſed and made more ſolemn upon extraordinary occaſions. The intervention of extraordinary occaſions muſt add a ſolemnity to the time of preparation, if we intend to walk with God in a due manner. Theſe extraordinary occaſions may be referred to three heads, particular ſins, particular mercies, particular duties.

(1.) Is there an interveniency upon the conſcience of any ſpecial ſin, that either the ſoul hath been really overtaken with, or that God is pleaſed to ſet home afreſh upon the ſpirit, there is then an addition to be made unto the time of our preparation, to bring things to that iſſue between God and our ſouls, that we may attend upon the ordinance, to hearken what God the Lord will now ſpeak, and then he will ſpeak peace. This is the firſt principal extraordinary interveniency, that muſt make an addition to the time of preparation for this ordinance.

(2.) The interveniences of mercies. The ordinance hath the nature of a thank-offering, and is the great medium, or means, of our returning praiſe unto God, that we can make uſe of in this world. And then are we truly thankful for a temporal mercy, when it engages our hearts to thank God for Chriſt, by whom all mercies are bleſſed to us. Hath God caſt in any ſpecial mercy? add unto the ſpecial preparation, that the heart may be fit to bleſs God for him, who is the fountain and cauſe of all mercies.

(3.) Special duties require the like. For it being the ſolemn time of our renewing covenant with God, we ſtand in need of a renewal of ſtrength from God, if we

intend to perform ſpecial duties; and in our renewing covenant with God, we receive that ſpecial ſtrength for theſe ſpecial duties.

Theſe rules I have offered you concerning the time of this great duty of preparation, which I am ſpeaking unto; and I ſhall add one more, without which you will eaſily grant that all the reſt will fall to the ground, and with which God will teach you all the reſt; and that is, *Be ſure you ſet apart ſome time.* I am greatly afraid of cuſtomarineſs in this matter. Perſons complain, that in waiting upon God in that ordinance, they do not receive that entertainment at the hand of God, that refreſhment which they looked for. They have more reaſon to wonder, that they were not caſt out, as thoſe who came without a wedding garment. That is not only required of us, that we come with our wedding garment, which every believer hath, but that we come decked with this garment. A man may have a garment that may ſit very ill, very unhandſomely, about him. The bride *decks* herſelf with her garments for the bridegroom. We are to do ſo for the meeting with Chriſt in this ordinance, to ſtir up all the graces God hath beſtowed upon us, that we may be decked for Chriſt. There lies the unprofitableneſs under that ordinance, that though God has given us the wedding-garment that we are not caſt out, yet we take not care to *deck* ourſelves, that God and Chriſt may give us refreſhing entertainment when we come into his preſence. Our failing herein evidently and apparently witneſſes to the faces of moſt profeſſors, that this is the ground of their unprofitableneſs under that ordinance. So much for the time.

Secondly, I ſhall now ſpeak a little to the duty itſelf of preparation for that ordinance; remembering what I ſpake before of preparation in general, unto all ſolemn ordinances, which muſt ſtill be ſuppoſed.

Now the duty may be reduced to theſe four heads, meditation, examination, ſupplication, expectation. And if I miſtake not, they are all given us in one verſe; and though not directly applied to this ordinance, yet to this among other ways of our intimate communion with Chriſt: Zech. xii. 10. "I will pour upon the houſe of David, and upon the inhabitants of Jeruſalem, the

Spirit of grace and of ſupplications, and they ſhall look upon me whom they have pierced, and they ſhall mourn for him, as one mourneth for his only ſon, and ſhall be in bitterneſs for him, as one that is in bitterneſs for his firſt born." There is (1.) Meditation: *they ſhall look upon him;* this is no otherwiſe to be performed but by the meditation of faith. Our looking upon Chriſt is by believing meditation. Looking argues the fixing of the ſight; and meditation is the fixing of faith in its actings. Looking is a fixing of the eye; faith is the eye of the ſoul; and to look is to fix faith in meditation. And there is (2.) Examination, which produceth the mourning here mentioned. For though it is ſaid, *They ſhall mourn for him;* it was not to mourn for his ſufferings; for ſo he ſaid, "Weep not for me;" but to mourn upon the account of thoſe things wherein they were concerned in his ſufferings. It brings to repentance; which is the principal deſign of this examination. (3.) There is Supplication; for there ſhall be poured out a ſpirit of grace and ſupplication. And (4.) there is Expectation; which is included alſo in that of looking unto Chriſt.

1. The firſt part of this duty of preparation conſiſts in *meditation:* and meditation is a duty, that by reaſon of the vanity of our own minds, and the variety of objects which they are apt to fix upon, even believers themſelves do find as great a difficulty therein as any.

I ſhall only mention thoſe ſpecial objects which our thoughts are to be fixed upon in this preparatory duty; and you may reduce them to the following heads.

(1.) The principal object of meditation in our preparation for this ordinance, is the horrible guilt and provocation that is in ſin. There is a repreſentation of the guilt of ſin made in the croſs of Chriſt. There was a great repreſentation of it in the puniſhment of angels; a great repreſentation of it is made in the deſtruction of Sodom and Gomorrah; and both theſe are propoſed unto us in a ſpecial manner, (2 Pet. ii. 4, ,, 6.) to ſet forth the heinous nature of the guilt of ſin; but they come very ſhort, nay, give me leave to ſay, that hell itſelf comes ſhort of repreſenting the guilt of ſin, in compariſon of the croſs of Chriſt. And the Holy Ghoſt would have us mind it, where he ſaith, "He was made ſin for

us," 2 Cor. v. 21. See what comes of sin, saith he, what demerit, what provocation there is in it; to see the Son of God praying, crying, trembling, bleeding, dying, God hiding his face from him; the earth trembling under him; darkness round about him; how can the soul but cry out, O Lord is this the effect of sin! is all this in sin! Here then take a view of sin. Others look on it in its pleasures and the advantages of it; and cry, Is it not a little one? as Lot of Zoar. But look on it in the Cross of Christ, and there it appears in another hue. All this is from my sin, saith the contrite soul.

(2) The *purity*, the *holiness*, and the *severity* of God, that would not pass by sin, when it was charged upon his Son. "He set him forth (Rom. iii. 25.) to declare his righteousness." As there was a representation of the guilt of sin, so there was an everlasting representation of the holiness and righteousness of God in the cross of Jesus Christ. He spared him not. And may the soul say, Is God thus holy in his nature, thus severe in the execution of his wrath, so to punish, and so to revenge sin, when his Son undertook to answer for it? How dreadful is this God! how glorious! what a consuming fire! It is that which will make sinners in Zion cry, "Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings?" Isa. xxxiii. 14. Consider the holiness and the severity of God in the cross of Christ, and it will make the soul look about him, how to appear in the presence of that God.

(3.) Would you have another object of your meditation in this matter; let it be the infinite wisdom and the infinite love of God that found out this way of glorifying his holiness and justice, and dealing with sin according to its demerit. "God so loved the world, (John iii. 16.) as to send his only begotten Son. And herein is love, love indeed! (1 John iv. 10.), that God sent his Son to die for us." And the apostle, Eph. iii. 10. lays it upon the manifold wisdom of God. Bring forth your faith; be your faith never so weak, never so little a reality, do but realize it, and do not let common thoughts and notions take up and possess your spirits: here is a glorious object for it to work upon, to consider the infinite wisdom and love that found out this way. It was out

of love unſearchable. And now what may not my poor ſinful ſoul expect from this love? what difficulties can I be entangled in, but this wiſdom can diſentangle me? and what diſtempers can I be under, but this love may heal and recover? There is hope then, ſaith the ſoul, in preparation for theſe things.

(4.) Let the infinite love of Jeſus Chriſt himſelf be alſo at ſuch a ſeaſon had in remembrance. Gal. iii. 10. "Who loved me and gave himſelf for me." Rev. i. 5. "Who loved us, and waſhed us in his own blood." Phil. ii. 6, 7, 8. "Who, when he was in the form of God, and thought it no robbery to be equal with God, humbled himſelf, and became obedient unto death, even the death of the croſs." 2 Cor. viii. 9. "This was the grace of our Lord Jeſus Chriſt, that though he was rich, yet for your ſakes he became poor, that ye through his poverty might be rich." The all-conquering and all endearing love of Chriſt, is a bleſſed preparative meditation for this great ordinance.

(5.) There is the *end*, what all this came to; this guilt of ſin, this holineſs of God, this wiſdom of grace, this love of Chriſt; what did all this come to? Why the apoſtle tells us, Col. i. 20. "He hath made peace through the blood of his croſs." The end of it all was to make peace between God and us; and this undertaking iſſued in his blood, that was able to do it, and nothing elſe; yea, that hath done it. It is a very hard thing for a ſoul to believe, that there is peace made with God for him, and for his ſin; but really trace it through theſe ſteps, and it will give a great deal of ſtrength to faith. Derive it from the loweſt, the deepeſt pit of the guilt of ſin; carry it into the preſence of the ſeverity of God, and ſo bring it to the love of Chriſt, and the iſſue which the ſcriptures teſtify of all theſe things was, to make peace and reconciliation.

Some may ſay, that they would willingly meditate upon theſe things, but they cannot remember them, they cannot retain them, and it would be long work to go through and think of them all; and ſuch as they have not ſtrength and ſeaſon for.

I anſwer [1.] My intention is not to burden your memory, or your practice, but to help your faith. I do

not prescribe these things as all of them necessary to be gone through in every duty of preparation; but you all know, they are such as may be used, every one of them singly in the duty; though they that would go through them all again and again, would be no losers by it, but will find something that will be food and refreshment for their souls. But,

[2.] Let your peculiar meditation be regulated by your peculiar present condition. Suppose, for instance, the soul is pressed with a sense of the guilt of any sin, or of many sins; let the preparative meditation be fixed upon the grace of God, and upon the love of Jesus Christ, that are suited to give relief unto the soul in such a condition.—Is the soul burdened with senselessness of sin? doth it not find itself so sensible of sin as it would be; but rather that it can entertain slight thoughts of sin? let meditation be principally directed unto the great guilt of sin as represented in the death and cross of Christ, and to the severity of God as there represented. Other things may lay hold on our carnal affections; but if this lay not hold upon faith, nothing will.

I have one rule more in these meditations; Doth any thing fall in that doth peculiarly affect your spirits, as to that regard which you have to God? Set it down. Most Christians are poor in experience; they have no stock; they have not laid up any thing for a dear year or a hard time: though they may have had many tokens for good, yet they have forgot them. When your hearts are raised by intercourse between God and yourselves in the performance of this duty, be at pains to set them down for your own use; if any thing do immediately affect your spirits you will be no loser by it; it is as easy a way to grow rich in spiritual experiences as any I know.—This is the part of this duty of preparation, which, with the rules given, may be constantly so observed, as to be no way burdensome nor wearisome to you; but very much to your advantage. The other duties I shall but name, and so have done.

2. There is examination. Examination is the word in my text, and that duty which most have commonly spoke unto, that have treated any thing about prepara-

tion for this ordinance. It reſpects principally two things, *viz.* Repentance and faith.

(1.) Our examination as to repentance, as far as it concerns preparation unto this duty, may be referred to three heads.

[1.] To call ourſelves to account, whether indeed we have habitually that mourning frame of ſpirit upon us, which is required in them who converſe with God in the croſs of Jeſus Chriſt. "They ſhall look upon him whom they have pierced, and mourn." There is an habitual mourning frame of ſpirit required in us; and we may do well to ſearch ourſelves about it, whether it is maintained, and kept up, or no? whether worldly ſecurity and carnal joys do not devour it? For ſpiritual joys will not do it. Spiritual joys will take off nothing from ſpiritual mourning; but worldly ſecurity, and carnal joy and pleaſures will devour that frame of ſpirit.

[2.] Our examination as to repentance reſpects actual ſins, eſpecially as for thoſe who have the privilege and advantage of frequent and ordinary participation of this ordinance. It reſpects the ſurpriſals that have befallen us, (as there is no man that doth good and ſinneth not), ſince we received the laſt pledge of the love of God in the adminiſtration of that ordinance. Friends, let us not be afraid of calling ourſelves to a ſtrict account. We have to do with him that is greater than we, and knoweth all things. Let us not be afraid to look into the book of conſcience and converſation, to look over our ſurpriſals, our neglects, our ſinful failings and miſcarriages. Theſe things belong to this preparation, to look over them, and mourn over them alſo. I would not be thought to myſelf or you to preſcribe an hard burden in this duty of preparation. It is nothing but what God expects from us, and what we muſt do if we intend any communion with him in this ordinance. I may add,

[3.] Whether we have kept alive our laſt received pledges of the love of God? It may be at an ordinance we have received ſome ſpecial intimations of the good will of God. It is our duty to keep them alive in our ſpirits; and let us never be afraid we ſhall have no room for more. The keeping of them makes way for what far-

ther is to come. Have we loſt ſuch ſenſible impreſſions? there is then matter for repentance and humiliation.

(2.) Examination alſo concerns faith; and that in general and in particular. In general: Is not my heart hypocritical? or do I really do what in this ordinance I profeſs? which is placing all my faith and hope in Jeſus Chriſt for life, mercy, ſalvation, and for peace with God. And in particular, Do I ſtir up and act faith to meet Chriſt in this ordinance? I ſhall not enlarge upon theſe things that are commonly ſpoken unto.

3. The third part of our preparation, is *ſupplication*: that is adding prayer to this meditation and examination. Add prayer, which may inlay and digeſt all the reſt in the ſoul. Pray over what we have thought on, what we have conceived, what we have apprehended, what we deſire, and what we fear: gather all up into ſupplications to God.

4. There belongs unto this duty, *expectation* alſo; that is, to expect that God will anſwer his promiſe, and meet us according to the deſire of our hearts. We ſhould look to meet God, becauſe he hath promiſed to meet us there; and we go upon his promiſe of grace, expecting he will anſwer his word and meet us. Not going at all adventures, as not knowing whether we ſhall find him or not; God may indeed then ſurpriſe us, as he did Jacob when he appeared unto him, and made him ſay, "God is in this place, and I knew it not. But we go where we know God is. He hath placed his name upon his ordinances, and there he is; go to them with expectation, and riſe from the reſt of the duties with this expectation.

This is the ſubſtance of what might be of uſe to ſome in reference unto this duty of preparation for this great and ſolemn ordinance, which God hath graciouſly given unto any of you the privilege to be made partakers of.

Have we failed in theſe things, or in things of a like nature? Let us admire the infinite patience of God, that hath borne with us all this while, that he hath not caſt us out of his houſe, that he hath not deprived us of theſe enjoyments, which he might juſtly have done, when we have ſo undervalued them, as far as lay

in us, and despised them; when we have had so little care to make entertainment for the receiving of the great God and our Lord Jesus Christ, who comes to visit us in this ordinance. We may be ready to complain of what outward concerns, in and about the worship of God some have been deprived of. We have infinite more reason to admire, that there is any thing left unto us, any name, any place, any nail, any remembrance in the house of God; considering the regardlessness which hath been upon our spirits in our communion with him. "Go away, and sin no more, lest a worse thing befal us." If there be in any, that have not risen up in a due manner in this duty, any conviction of the necessity and usefulness of it, God forbid we should be found sinning against this conviction.

DISCOURSE VII.

July 7. 1673.

I SHALL shew briefly what it is to obtain a sacramental part of Jesus Christ in this ordinance of the Lord's supper.

It is a great mystery, and great wisdom and exercise of faith lie in it, how to obtain a participation of Christ. When the world had lost an understanding of this mystery, for want of spiritual sight, they contrived a means to make it up, that should be easy on the part of them that did partake, and very prodigious on the part of them that administered. The priest, with a few words, turned the bread into the body of Christ; and the people have no more to do but to put it into their mouths, and so Christ is partaken of. It was the loss of the mystery of faith in the real participation of Christ, that put them on that invention.

Neither is there in this ordinance, a naked figure, a naked representation; there is something in the figure, something in the representation, but there is not all in it. When the bread is broken, it is a figure, a representation that the body of Christ was broken for us; and

the pouring out of the wine is, a figure and repreſentation of the pouring of the blood of Chriſt, or the pouring forth of his ſoul unto death. And there are uſeful meditations that may ariſe from thence. But in this ordinance there is a real exhibition of Chriſt, unto every believing ſoul.

I ſhall a little enquire into it, to lead your faith into a due exerciſe in it, under the adminiſtration of this ordinance.

Firſt, The exhibition and tender of Chriſt in this ordinance, is diſtinct from the tender of Chriſt in the promiſe of the goſpel; as in many other things, ſo it is in this: In the promiſe of the goſpel, the perſon of the Father is principally looked upon, as propoſing and tendering Chriſt unto us: in this ordinance, Chriſt tenders himſelf. "This is my body," ſaith he, "do this in remembrance of me." He makes an immediate tender of himſelf unto a believing ſoul; and calls our faith unto a reſpect to his grace, to his love, to his readineſs to unite, and ſpiritually to incorporate with us. Again,

Secondly, It is a tender of Chriſt, and an exhibition of Chriſt under an eſpecial conſideration; not in general, but under this conſideration, as he is, as it were, newly (ſo the word is) ſacrificed; as he is a new and freſh ſacrifice in the great work of reconciling, making peace with God, making an end of ſin, doing all that was to be done between God and ſinners, that they might be at peace.

Chriſt makes a double repreſentation of himſelf, as the great Mediator upon his death, and the oblation and ſacrifice which he accompliſhed thereby.

He repreſents himſelf unto God in heaven, there to do whatever remains to be done with God on our behalf, by his interceſſion. The interceſſion of Chriſt is nothing but the preſentation of himſelf unto God, upon his oblation and ſacrifice.

He preſents himſelf unto God, to do with him what remains to be done on our part, to procure mercy and grace for us.

He preſents himſelf unto us, in this ordinance, to do with us what remains to be done on the part of God; and this anſwers to his interceſſion above, which is the counterpart of his preſent mediation, to do with us what

remains on the part of God, to give out peace and mercy in the ſeal of the covenant unto our ſouls.

There is this ſpecial exhibition of Jeſus Chriſt, and it is given directly for this ſpecial exerciſe of faith, that we may know how to receive him in this ordinance.

1. We receive him as one that hath actually accompliſhed the great work (ſo he tenders himſelf) of making peace with God for us; for the blotting out of ſins, and for the bringing in everlaſting righteouſneſs. He doth not tender himſelf only as one that can do theſe things. It is a relief when we have an apprehenſion that Chriſt can do all this for us. Nor doth he tender himſelf as one that will do theſe things upon any ſuch or ſuch conditions, as ſhall be preſcribed unto us. But he tenders himſelf unto our faith, as one that hath done theſe things; and as ſuch are we to receive him, if we intend to glorify him in this ordinance; as one that hath actually done this, actually made peace for us, actually blotted out our ſins, and purchaſed eternal redemption for us.

Brethren, can we receive Chriſt thus? are we willing to receive him thus? If ſo, we may go away and be no more ſorrowful. If we come ſhort herein, we come ſhort of that faith, which is required of us in this ordinance. Pray let us endeavour to conſider how Jeſus Chriſt doth hereby make a tender of himſelf unto us, as one that hath actually taken away all our ſins, and all our iniquities, that none of them ſhall ever be laid unto our charge: and to receive him as ſuch, is to give glory unto him.

2. He tenders himſelf as one that hath done this work by his death; for it is the remembrance of his death in a peculiar manner that we celebrate. What there is of love, what there is of efficacy, of power and comfort in that, what there is of ſecurity, I may have occaſion another time to ſpeak unto you.—At preſent this is all I would offer; that for the doing of theſe great things, for the doing the greateſt, the hardeſt things that our faith is exerciſed about, which are the pardon of our ſins, and the acceptation of our perſons with God, for the accompliſhment hereof, he died an accurſed death; and that death had no power over him, but the bands of it were looſed; he roſe from under it and was acquitted.

Let us act faith on Jesus Christ, as one that brings with him mercy and pardon, as that which was procured by his death, against which lies no exception. I could shew you that nothing was too hard for it, that nothing was left to be done by it, which we are to receive.

3. To be made partakers of him in this sacramental tender, by submitting unto his authority in his institutions, by assenting unto the truth of his word in the promise, that he will be present with us, and give himself unto us, and by approving of that glorious way of making peace for us, which he hath troden and gone in, in his sufferings, and in our stead. To get a view of Christ, as tendering himself unto every one of our souls in this ordinance of his own institution, as he who hath perfectly made an end of all differences between God and us, and who brings along with him all the mercy and grace that is in the heart of God, and in his covenant: to have such a view of him, and so to receive him by faith, that it shall be life unto our souls, is the way to give glory unto God, and to have peace and rest in our own bosoms.

4. and *lastly*, In one word, faith is so to receive him, as to enable us to sit down at God's table, as those that are God's friends; as those that are invited to feast upon the sacrifice. The sacrifice is offered, Christ is the sacrifice, the Lord's passover; God makes a feast upon it, and invites his friends to sit down at his table, there being now no difference between him and us. Let us pray that he would help us to exercise faith to this purpose.

DISCOURSE VIII.

November 2. 1673.

YOU know I usually speak a few words to prepare us for this ordinance: you know it is an ordinance of calling to remembrance, "Do this in remembrance of me." There was under the Old Testament but one sacrifice to call any thing to remembrance; and God

God puts a mark upon that ſacrifice, as that which was not, as it were, well pleaſing unto him, but only what neceſſity did require. and that was the ſacrifice of jealouſy, Numb. v. 15. Saith God, "There ſhall be no oil in it, (a token of peace); there ſhall be no frankincenſe, (that ſhould yield a ſweet ſavour), for it is a ſacrifice to bring iniquity to remembrance. This great ordinance of the Lord's ſupper, is not to call iniquity to remembrance. but it is to call to remembrance the putting an end to iniquity; God will make an end of ſin; and this ordinance is our ſolemn remembrance of it.

Now there are ſundry things that we are to call to remembrance. I have done my endeavour to help you to call the love of Chriſt to remembrance. The Lord, I truſt, hath guided my thoughts now to direct you to call the ſufferings of Chriſt unto remembrance. I know it may be a ſuitable meditation to take up your minds and mine, in and under this ordinance. It is our duty in this holy ordinance ſolemnly to call to remembrance the ſufferings of Chriſt.

It is ſaid of the preaching of the goſpel, that "Jeſus Chriſt is therein evidently crucified before our eyes," Gal. iii. And if Chriſt be evidently crucified before our eyes in the preaching of the goſpel, Chriſt is much more evidently crucified before our eyes in the adminiſtration of this ordinance, which is inſtituted for that very end. And certainly, when Chriſt is crucified before our eyes, we ought deeply to conſider his ſufferings. It would be a great ſign of an hard and ſenſeleſs heart in us, if we were not willing in ſome meaſure to conſider his ſufferings upon ſuch an occaſion. We are, therefore, ſolemnly to remember them.

Well, ſhall I a little mind myſelf and you, how we may, and how we ought to call to remembrance the ſufferings of Chriſt?

Let us remember that we ourſelves were obnoxious unto theſe ſufferings. The curſe lay doubly upon us. The original curſe (in the day that thou eateſt thereof, thou ſhalt ſurely die) lay upon us all. The conſequent curſe, "Curſed is every that continueth not in all things which are written in the book of the law to do them;" that alſo lay upon us all. We were under both, the original and the conſequent curſe. We know what is in the curſe

even all the anger and wrath that a displeased holy God can and will inflict upon sinful creatures to all eternity. In this state and condition then, all lay upon us, and all must lie upon us; unless we come to have an interest in the sufferings of Christ, there is no relief for us. I will not insist upon calling to your mind, that heaven and earth, and all God's creation combining together, could not have procured relief for one of our souls. Christ, the Son of God, offered himself, and said, Lo, I come. Indeed it was a good saying of David, it was nobly said, when he saw the angel of the Lord destroying the people with a pestilence, "Lord, (saith he), it is I, and my father's house that have sinned; but as for these sheep, (these poor people) what have they done?" It was otherwise with Christ; he came in the place of sinners, and said, "Let not these poor sheep die." If God would by faith give your souls and mine a view of the voluntary substitution of Jesus Christ in his person in our room and on our behalf, it would comfort and refresh us. When the curse of God was ready to break forth upon us, God accepted of this tender, of this offer of Christ: "Lo I come to do thy will," to be a sacrifice. And what did he do? Why, saith he, this God did; then if he will come, if he will do it, let him plainly know how the case stands; the curse is upon them, wrath is upon them, punishment must be undergone; my holiness, faithfulness, righteousness, and truth, are all engaged. Yet, saith Christ, "Lo, I come." Well what doth God do? He tells you, Isa. liii 6. All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath caused all our iniquities to meet upon him." God so far relaxed his own law that the sentence shall not fall upon their persons, but upon their Substitute, one that hath put himself in their place and stead. Be it so; all their iniquities be upon thee; all the iniquities of this congregation, saith God, be upon my Son Jesus Christ.

Well, what then did he suffer? He suffered that which answered the justice of God. He suffered that which answered the law of God. He suffered that which fully repaired the glory of God. Brethren, let us encourage ourselves in the Lord. If there be any demands to be made of you or me, it must be upon the ac-

count of the righteouſneſs and juſtice of God; or upon the account of the law of God; or upon the account of the loſs that God ſuffered in his glory by us. If the Lord Jeſus hath come in, and anſwered all theſe, we have a good plea to make in the preſence of the holy God.

1. He ſuffered all that the juſtice of God did require. Hence it is ſaid, that "God ſet him forth to be a propitiation, through faith in his blood, to declare his righteouſneſs for the forgiveneſs of ſins, Rom. iii. 25. And you may obſerve, that the apoſtle uſes the very ſame words in reſpect of Chriſt's ſufferings, that he uſes in reſpect of the ſufferings of the damned angels. Rom. viii. 32. "God ſpared them not." And when he would ſpeak of the righteouſneſs of God in inflicting puniſhment upon the ſinning angels he doth it by that very word, "God ſpared them not." So that whatever the righteouſneſs of God did require againſt ſinners, Chriſt therein was not ſpared at all. What God required againſt your ſins and mine, and all his elect, God ſpared him in nothing, but he paid the utmoſt farthing.

2. The ſufferings of Chriſt did anſwer the law of God. That makes the next demand of us. The law is that which requires our poor guilty ſouls to puniſhment in the name of the juſtice of God. Why, ſaith the apoſtle, "He hath redeemed us from the curſe of the law, by being made a curſe for us," Gal. iii. 13.; by undergoing and ſuffering the curſe of the law, he redeemed us from it.

3. He ſuffered every thing that was required to repair and make up the glory of God. Better you and I and all the world ſhould periſh than God ſhould be endamaged in his glory. It is a truth, and I hope God will bring all our hearts to ſay, Chriſt, hath ſuffered to make up that. The obedience that was in the ſufferings of Chriſt, brought more glory unto God than the diſobedience of Adam, who was the original of the apoſtacy of the whole creation from God, brought diſhonour unto him. That which ſeemed to reflect great diſhonour upon God was, that all his creatures ſhould as one man fall off by apoſtacy from him. God will have his honour repaired, and it is done by the obedience of Chriſt much

more. There cometh, I say, more glory to God by the obedience of Christ and his sufferings, than there did dishonour by the disobedience of Adam; and so there comes more glory by Christ's sufferings and obedience upon the cross, than by the sufferings of the damned for ever. God loses no glory by setting believers free from suffering, because of the sufferings of the Son of God. This was a fruit of eternal wisdom.

Now having thus touched a little upon the sufferings of Christ, what shall we do in a way of duty?

(1.) Let us by faith consider truly and really this great substitution of Jesus Christ; "the just suffering for the unjust;" in our stead, in our room, undergoing what we should have undergone. The Lord help us to admire the infinite holiness, righteousness, and truth that is in it. We are not able to comprehend these things in it; but if God enables us to exercise faith upon it, we shall admire it. Whence is it that the Son of God should be substituted in our place? Pray remember, that we are now representing this infinite effect of divine wisdom in substituting Jesus Christ in our room, to undergo the wrath and curse of God for us.

(2.) Let us learn from the cross of Christ, what indeed is in our sins; that when Christ, the Son of God, in whom he was always well pleased, that he did the whole will of God, was in his bosom from all eternity, came and substituted himself in our room, God spared him not. Let not any sinner under heaven that is estranged from Christ, ever think to be spared. If God would have spared any, he would have spared his only Son. But if he will be a Mediator of the covenant, God will not spare him, though his own Son. We may acquaint you hereafter, what it cost Christ to stand in the room of sinners. The Lord from thence give our hearts some sense of that great provocation that is in sin, that we may mourn before him, when we look on him whom our sins have pierced.

(3.) Will God help us to take a view of the issue of all this, of the substitution of Jesus Christ, placing him in our stead, putting his soul in the place of our souls; his person in the place of our persons; of the commutation of punishment, in which the righteousness, holiness,

and wiſdom of God laid that on him which was due unto us. What is the iſſue of all this? It is to bring us unto God; to peace with God, and acquitment from all our ſins; and to make us acceptable with the righteous, holy, and faithful God; to give us boldneſs before him: this is the iſſue. Let us conſider this iſſue of the ſufferings of Chriſt, and be thankful.

DISCOURSE IX.

February 22. 167¾.

IT is the table of the Lord that we are invited to draw nigh unto. Our Lord hath a large heart and bountiful hand; hath made plentiful proviſion for our ſouls at this table; and he ſaith unto us by his Spirit in his word, "Eat, O my friends, yea drink abundantly." It is that feaſt that God hath provided for ſinners. And there are three ſorts of ſinners that I would ſpeak a word unto to ſtir them up unto a due exerciſe of faith in this ordinance, according as their condition doth require. There are ſuch as are not ſenſible of their ſins, ſo as they ought to be; they know they are not; they are not able to get their hearts affected with their ſins, as they deſire. There are ſome that are ſo burdened, and overpreſſed with the ſenſe of their ſins, that they are ſcarce able to hold up under the weight of them; under the doubts and fears wherewith they are diſtreſſed. And there are ſinners, who are in enjoyment of a ſenſe of the pardon of ſin; and do deſire to have hearts to improve it in thankfulneſs and fruitfulneſs.

Something of theſe ſeveral frames may be in us all; yet it may be, one is predominant, one is chief; one in one, another in another; and therefore I will ſpeak a few words diſtinctly to them all.

1. There are ſinners, who are believers, who cannot get their hearts and ſpirits affected with ſin ſo as they ought and ſo as they deſire. There is not a ſadder complaint of the church, as I know in the whole book of God, than that Iſ. lxiii. 17. "Why haſt thou hardened our

hearts from thy fear?" Poor creatures may come unto that perplexity through an apprehenſion of the want of a due ſenſe of the guilt of ſin, as to be ready thus to cry out, Why is it thus with me? Why am I ſo ſenſeleſs under the guilt of all the ſins that I have contracted? I have a word of direction unto ſuch perſons. Are there ſuch among us? It is a direction unto faith to be acting in this ordinance. It is that which we have, Zech. xii. 10. "They ſhall look unto him whom they have pierced and mourn." Why, brethren, Chriſt is repreſented unto us in this ordinance, as he was pierced, as his precious blood was poured out for us. Let us act faith, if God help us, in two things.

(1.) Upon the dolorous ſufferings of Chriſt which are repreſented here unto us. Let us take a view of the Son of God under the curſe of God.

(2.) Remember that all theſe ſufferings were for us; "They ſhall look upon him whom they have pierced, and *then* mourn." The acting of faith upon the ſufferings of Chriſt, as one that ſuffered for us, is the great means in this ordinance to bring our hearts to mourn for ſin indeed. Therefore pray, let us beg of God, whoever of us are in any meaſure under this frame, that our inſenſibleneſs of the guilt and burden of ſin may be our great burden. Let us try the power of faith in this ordinance, by getting our hearts affected with the ſufferings of Chriſt in our behalf. Let us bind it to our hearts and conſciences; and may the Lord give a bleſſing.

2. There are others who, it may be, are preſſed under the weight of their ſins; walk mournfully, walk diſconſolately. I know there are ſome ſo, in the condition expreſſed by the Pſalmiſt, Pſal. xl. 12. "Innumerable evils have compaſſed me about, mine iniquities have taken hold upon me, ſo that I am not able to look up: they are more than the hairs of my head, therefore my heart faileth me." Some may be in that condition, that their hearts are ready to fail them, through the multitude of their iniquities taking hold upon them What would you direct ſuch unto in this ordinance? Truly, that which is given John iii. 14. 15. "As Moſes lifted up the ſerpent in the wilderneſs, even ſo muſt the Son of man be lifted up; that whoſoever believeth in him, ſhould not

periſh, but have eternal life." The Lord Jeſus Chriſt is lifted up, as Moſes lifted up the ſerpent in the wilderneſs, and here he is lifted up, as bearing all our ſins on his own body upon the tree. Here is a repreſentation made unto poor ſinners, whoſe hearts are moſt burdened; here is Jeſus Chriſt lifted up with all our ſins upon the tree. Let ſuch a ſoul labour to have a view of Chriſt as bearing all our iniquities, that beliving on him we ſhould not periſh, but have life everlaſting. God hath appointed him to be crucified evidently before our eyes, that every poor ſoul that is ſtung with ſin, ready to die by ſin, ſhould look up unto him, and be healed; and virtue will go forth, if we look upon him, for "by his ſtripes we are healed."

3. There may be ſome that live in full ſatisfaction of the pardon of their ſins, and are ſolicitous how their hearts may be drawn forth unto thankfulneſs and fruitfulneſs. Remember that place, Rev. i. 5. 6. "To him that loved us and waſhed us from our ſins in his own blood, to him be glory and dominion for ever and ever." Remember this, that whatever your ſtate and condition be, you have here a proper object for faith to exerciſe itſelf upon; only be not wanting unto your own comfort and advantage.

DISCOURSE X.

May 17. 1674.

MATT. xxviii. 20.

Teaching them to obſerve all things whatſoever I have commanded you: and lo, I am with you alway, even unto the end of the world.

BY the end of the world, we are to underſtand the conſummation of all things; when all church-work is done, and all church-duties are over; when the time comes that we ſhall pray no more, hear no more, no more adminiſter ordinances; but till then, ſaith Chriſt, take this for your life and for your comfort, Do what I com-

mand you, and you shall have my presence with you.

There are three things whereby Christ makes good this promise, and is with his church to the end of the world.

First, By his Spirit. "Where-ever, (saith he), two or three are gathered together in my name, there am I in the midst of them." (Mat. xviii. 20.) by his quickening, guiding, directing Spirit, as a Spirit of grace and supplication, as a Spirit of light and holiness, and as a Spirit of comfort.

Secondly, Christ is present with us by his word. Saith the apostle, Col. iii. 16. "Let the word of Christ dwell in you richly," or plentifully. And how then? Then, saith he, Eph. iii. 17. "Christ dwelleth in us by faith." The word dwelleth in us plentifully, if mixed with faith; and Christ dwelleth in us; he is present with us by his word.

Thirdly, Christ is present with us in an especial manner in this ordinance One of the greatest engines that ever the devil made use of to overthrow the faith of the church, was by forging such a presence of Christ as is not truly in this ordinance, to drive us off from looking after that presence which is true. I look upon it as one of the greatest engines that ever hell set on work. It is not a corporal presence; there are innumerable arguments against that; every thing that is in sense, reason, and the faith of a man, overthrows that corporal presence. But I will remind you of one or two texts wherewith it is inconsistent. The first is that in John xvi. 7. "Nevertheless, (saith our Saviour), it is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." The corporal presence of Christ, and the evangelical presence of the Holy Ghost, as the Comforter, in the New Testament, are inconsistent. I must "go away, or the comforter will not come" But he so went away as to his presence, as to come again with his bodily presence, as often as the priests call. No, saith Peter, Acts iii. 21. "The heavens must receive him; (for how long)? till the time of restitution of all things." I go away as to my bodily presence, or the Comforter will not come; and when he is gone away, the heavens must receive him until the time of the restitution of all

things. We must not therefore look after such a presence.

I will give you a word or two, what is the presence of Christ with us in this ordinance; what is our duty; and how we may meet with Christ when he is thus present with us; which is the work I have in hand. Christ is present in this ordinance in an especial manner three ways, by representation, by exhibition, by obsignation, or sealing.

1. He is present here by representation. So in a low, shadowy way God was present in the tabernacle, in the temple, in the ark, and mercy-seat; they had a representation of his glory. But Christ here hath given us a more eminent and clear representation of himself. I will name but two things.

1. A representation of himself, as he is the food of our souls.

2. A representation of himself, as he suffered for our sins.

These are two great ways whereby Christ is represented as the food of our souls, in the matter of the ordinance; and Christ as suffering for our sins is represented in the manner of the ordinance; both by his own appointment. The apostle saith, Gal. iii. 1. "Jesus Christ was evidently crucified before their eyes." Evidently crucified, doth not intend particularly this ordinance, but the preaching of the gospel, which gave a delineation, a picture and image of the crucifixon of Christ unto the faith of believers. But of all things that belong unto the gospel, he is most evidently crucified before our eyes in this ordinance; and it is agreed on all hands that Christ is represented unto the soul in this ordinance. How shall we do this? shall we do it by crucifixes, pictures and images? No; they are all cursed of that God who said, "Thou shalt not make unto thyself any graven image." But that way by which God himself, and Christ himself hath appointed to represent these things unto us, that he blesses, and makes effectual. This way, as I have often shewed, is the way that was chosen by the wisdom and goodness of Jesus Christ; the name of God is upon it; it is blessed unto us, and will be effectual, if we are not wanting to ourselves.

II. Chriſt is preſent with us, by way of exhibition; that is, he doth really tender and exhibit himſelf unto the ſouls of believers in this ordinance, which the world hath loſt. and knows not what to make of it. They exhibit that which they do not contain. This bread doth not contain the body of Chriſt, or the fleſh of Chriſt; the cup doth not contain the blood of Chriſt; but they exhibit them; both do as really exhibit them to believers, as they partake of the outward ſigns. Certainly we believe that our Lord Jeſus Chriſt doth not invite us unto this table for the bread that periſhes, for outward food; it is to feed our ſouls. What do we think then? doth he invite us unto an empty, painted feaſt? do we deal ſo with our friends? Here is ſomething really exhibited by Jeſus Chriſt unto us, to receive, beſides the outward pledges of bread and wine. We muſt not think the Lord Jeſus Chriſt deludes our ſouls with empty ſhews and appearances. That which is exhibited is himſelf, it is his fleſh as meet indeed, and his blood as drink indeed; it is himſelf as broken and crucified, that he exhibits unto us. And it is the fault and ſin of every one of us, if we do not receive him this day, when an exhibition and tender is made unto us, as here, by way of food. To what end do we receive it? Truly we receive it for theſe two ends, for incorporation, for nouriſhment.

1. We receive our food, that it may incorporate and turn into blood and ſpirits, that it may become one with us; and when we have ſo done,

2. Our end and deſign is, that we may be nouriſhed, nature ſtrengthened, comforted, and ſupported, and we enabled for the duties of life.

Chriſt doth exhibit himſelf unto our ſouls, if we are not wanting unto ourſelves, for theſe two things, incorporation and nouriſhment; to be received into union, and to give ſtrength unto our ſouls.

III. Chriſt is preſent in this ordinance by way of obſignation: he comes here to ſeal the covenant; and therefore the cup is called, "the new teſtament in the blood of Chriſt." How in the blood of Chriſt? It is the new covenant that was ſealed, ratified, confirmed, and made ſo ſtable, as you have heard, by the blood of

Jeſus Chriſt. For, from the foundation of the world, no covenant was ever intended to be eſtabliſhed, but it was confirmed by blood; and this covenant is confirmed by the blood of Chriſt; and he comes and ſeals the covenant with his own blood in the adminiſtration of this ordinance.

Well, if Jeſus Chriſt be thus preſent by way of repreſentation, exhibition, and obſignation, what is required of us that we may meet him, and be preſent with him? For it is not our mere coming hither that is a meeting with Chriſt; it is a work of faith: and there are three acts of faith whereby we may be preſent with Chriſt, who is thus preſent with us.

1. The firſt is by recognition, anſwering his repreſentation. As Chriſt in this ordinance doth repreſent his death unto us, ſo we are to remember it, and call it over. Pray conſider how things were done formerly in reference unto it. The paſchal lamb was an ordinance for remembrance; "it is a night to be had in remembrance;" and this they ſhould do for a remembrance: and it was to be eaten with bitter herbs: there was once a year a feaſt wherein all the ſins, iniquities, and tranſgreſſions of the children of Iſrael were called to remembrance: and it was to be done by greatly afflicting of their ſouls. If we intend to call to remembrance the death of Chriſt, we may do well to do it with ſome bitter herbs; there ſhould be ſome remembrance of ſin with it, ſome brokenneſs of heart for ſin, with reſpect to him who was pierced and broken for us. Our work is to call over and ſhew forth the death of Chriſt. Pray, brethren, let us a little conſider, whether our hearts be ſuitably affected with reſpect to our ſins which were upon Jeſus Chriſt when he died for us, or no; leſt we draw nigh unto him with the outward bodily preſence, when our hearts are far from him.

2. If Chriſt be preſent with us by way of exhibition, we ought to be preſent by way of admiſſion. It will not advantage you or me, that Chriſt tenders himſelf unto us, unleſs we receive him. This is the great work; herein lies the main work upon all the members of the church. When we are to diſpenſe the word, the firſt work lies upon the miniſters; and when the work is ſuf-

ficiently diſcharged, they will be a good ſavour unto God in them that believe, and in them that periſh: but in this ordinance, the main work lies upon yourſelves. If in the name of Chriſt we make a tender of him unto you, and he be not actually received, there is but half the work done; ſo that you are in a peculiar manner to ſtir up yourſelves, as having a more ſpecial intereſt in this duty, than in other duty of the church whatſoever; and you may take a better meaſure of yourſelves by your acting in this duty, than of us by our acting in the miniſtry. Let Chriſt be received into your hearts by faith and love, upon this particular tender that he aſſuredly makes in this ordinance of himſelf unto you; for, as I ſaid, he hath not invited you unto an empty painted feaſt or table.

3. Know what you come to meet him for, which is, to ſeal the covenant, ſolemnly to take upon yourſelves again the performance of your part of the covenant. I hope I ſpeak in a deep ſenſe of the thing itſelf, and that which I have much thought of. This is that which ruins the world, the hearing that God hath made a covenant of grace and mercy; it is preached to them, and declared unto them, and they think to be ſaved by this covenant, though they themſelves do not perform what the covenant requires on their part. What great and glorious words do we ſpeak in the covenant, that God gives himſelf over unto us to be our God! Brethren, there is our giving ourſelves unto God (to anſwer this) univerſally and abſolutely. If we give ourſelves unto the world, and to our luſts, and to ſelf, we are not to expect any benefit by God's covenant of grace. If it be not made up by our ſealing of the covenant of grace, or by an univerſal reſignation of ourſelves in all that we are and do unto him, we do not meet Jeſus Chriſt; we diſappoint him when he comes to ſeal the covenant. Where is this people, ſaith Chriſt, that would enter into covenant with me? Let it be in our hearts to ſee him ſeal the covenant of grace as repreſented in this ordinance; and to take upon ourſelves the performance of what is required of us, by an univerſal giving up ourſelves unto God.

DISCOURSE XI.

Auguſt 9. 1674.

I SHALL now produce ſome few places of Scripture, one eſpecially, that may adminiſter occaſion unto you for the exerciſe of faith, the great duty required of us at this time. You may do well to think of theſe words of the prophet concerning Jeſus Chriſt, concerning his ſufferings and death, which we are here gathered together in his name to remember. They are,

Isa. liii. 11.

He ſhall ſee of the travail of his ſoul, and ſhall be ſatisfied.

There are two things that the Holy Ghoſt minds us of in theſe words.

1 That Jeſus Chriſt was in a great travail of ſoul to bring forth the redemption and ſalvation of the church.

2. He minds us that Jeſus Chriſt was ſatisfied, and much rejoiced in the conſideration, the effects and fruits of the travail of his ſoul.

I ſhall ſpeak a word to both, and a word to ſhow you how both theſe things are called over in this ordinance, both the travail of the ſoul of Chriſt, and his ſatisfaction in the fruit of that travail.

Firſt, Chriſt was in a great travail of ſoul to bring forth the redemption and ſalvation of the church. It was a great work that Chriſt had to do. It is uſually ſaid, we are not ſaved as the world was made, by a word; but there was travail in it; it is the word whereby the bringing forth of children into the world is expreſſed; the travail of a woman. And there are three things in that travail; an agony of mind; outcrying for help; and ſenſe of pain. All theſe things were

in the travail of the ſoul of Chriſt. I will name the Scriptures, to call them to your remembrance.

1. He was in an agony, Luke xxii. 44. An agony is an inexpreſſible conflict of mind about things dreadful and terrible. So it was with Chriſt. No heart can conceive, much leſs can tongue expreſs, the conflict that was in the ſoul of Jeſus Chriſt, with the wrath of God, the curſe of the law, the pains of hell and death, that ſtood before him in this work of our redemption. There was an agony.

2. There was an outcrying for help, Heb. v. 7. "Who in the days of his fleſh offered up prayers and ſupplications, with ſtrong crying and tears, unto him that was able to ſave him." Such is the outcry of a perſon in travail, crying out unto them that are able to ſave them. So it was with Jeſus Chriſt when he was in the travail of his ſoul about our ſalvation. He made theſe ſtrong cries unto God, to him that was able to ſave him.

3. There was pain in it, which is the laſt thing in travail; ſo that he complained that "the pains of hell had taken hold upon him." Whatever pain there was in the curſe of the law, in the wrath of God; whatever the juſtice of God did ever deſign to inflict upon ſinners, was then upon the ſoul of Jeſus Chriſt; ſo that he was in travail. This is the firſt thing I would mind you of; that, in the bringing forth the work of our redemption and ſalvation, the Lord Jeſus was in travail.

Secondly, It was a ſatisfaction, a rejoicing unto the Lord Jeſus Chriſt, to conſider the fruits and effects of this travail of his ſoul, which God had promiſed he ſhould ſee. He was ſatisfied in the proſpect he had of the fruit of the travail of his ſoul So the apoſtle tells us, Heb. xii. 2. "that, for the joy that was ſet before him," which was the joy of bringing us unto God, of being the Captain of ſalvation unto them that ſhould obey him, "he endured the croſs, and deſpiſed the ſhame;" he went through all with a proſpect he had of the fruit of his travail; there would joy come out of it; the joy that was ſet before him; as he ſpeaks, Pſal. xvi. 6. where God preſents unto him what he ſhall have by this travail, what he ſhall get by it; ſaith he, "The

lines are fallen unto me in a pleasant place, yea I have a goodly heritage." It is the satisfaction that Jesus Christ (who is there spoken of only in that psalm) takes in the fruit of the travail of his soul; he is contented with it. He doth not do as Hiram, who when Solomon gave him the twenty cities in the land of Galilee, calls them "Cabul, they were dirty, and they displeased him," 1 Kings ix. 11. &c. No: but "the lines are fallen unto me in a pleasant place;" he rejoiced in his travail. It is expressed, in my apprehension, to the height, in Jer. xxxi. 25. 26. "I have satiated the weary soul, and I have replenished every sorrowful soul." What follows? 'Upon this I awaked, and beheld; and my sleep was sweet unto me." They are the words of Jesus Christ; and he speaks concerning his death, wherein he was as asleep in the grave. Now consider what was the effect and fruit of it? It was sweet unto Jesus Christ after all the travail of his soul, that he had "satiated the weary soul, and replenished every sorrowful soul."

In one word, both these things, the travail of the soul of Christ, and the satisfaction he took in the fruit of his travail, are represented unto us in this ordinance.

There is the travail of the soul of Christ to us in the manner of the participation of this ordinance, in the breaking of the bread, and in the pouring out of the wine, representing unto us the breaking of the body of Christ, the shedding of his blood and the separation of the one from the other, which was the cause of his death. Now, though these were outward things in Christ, (because the travail of his soul cannot be represented by any outward things, wherein the great work of our redemption lay), we are in this ordinance to be led through these outward things to the travail of the soul of Christ: we are not to rest in the mere outward act or acts of the breaking of the body of Christ, and pouring out of his blood, the separation of the one from the other, and of his death thereby, but through all them we are to enquire, what is under them? There was Christ's making his soul an offering for sin; there was Christ's being made a curse under them, Christ's travail of soul in an agony to bring forth the redemption and salvation of the church.

Brethren, let us be able, by faith, not only to look through theſe outward ſigns to that which makes the repreſentation itſelf unto us, the body and blood of Chriſt; but even with them and through them in the travail of the ſoul of Chriſt, the work that he was doing between God and himſelf for the redemption of the church.

And here is alſo a repreſentation made unto us of that ſatisfaction the ſoul of Chriſt received in the fruit of his travail. having appointed it in a particular manner to be done in remembrance of him. No man will appoint a remembrance of that which he doth not delight in. When Job had no more delight in his life, he deſired that the time of his birth might never be remembered. When God brought the children of Iſrael out of Egypt, whereby he exalted his glory, he appointed a paſſover, and ſaid, "It was a day greatly to be remembered;" becauſe the people had a great deliverance, and God received great glory and great ſatisfaction, therefore it was greatly to be remembered. We are to celebrate this ordinance in remembrance of Chriſt, and therefore, there is a repreſentation of that ſatisfaction which Jeſus Chriſt did receive in the travail of his ſoul, ſo that he never repented him of one groan, of one ſigh, of one tear, of one prayer, of one wreſtling with the wrath of God. It is matter of rejoicing, and to be remembered; and do you rejoice in the remembrance of it?

Again, It is apparent from hence, becauſe this ordinance is in an eſpecial manner an ordinance of thankſgiving; the bread that is bleſſed, or which we give thanks for; the cup which is bleſſed: Chriſt gave thanks. Now, if hereby we give thanks, it is to call to remembrance, not merely the travail of Chriſt's ſoul, but the ſucceſs of that travail; hereby all differences were made up between God and us; hereby grace and glory were purchaſed for us, and he became the Captain of ſalvation unto us.

To ſhut up all, here is by Chriſt's inſtitution, bread and wine provided for us; but it is bread broken, and wine poured out. There are two things in it, there is the weak part that is Chriſt's, there is the nouriſhing part that is given unto us the Lord Chriſt hath choſen by this ordinance to repreſent himſelf by theſe things that

are the ſtaff of our lives; they compriſe the whole nouriſhment and ſuſtenance of our bodies. He hath ſo choſen to repreſent them by breaking and pouring out, that ſhall ſignify his ſufferings; here are both, as the bread is broken, and as the wine is poured out, there is the repreſentation of the travail of the ſoul of Chriſt to us: as bread is received, and the cup, which is the means of the nouriſhment of man's life, here is the fruit of Chriſt's death exhibited unto us, and his ſufferings. The Lord help us to look into the ſatisfaction that Chriſt received from this, that we may be partakers of the one and the other.

DISCOURSE XII.

February 21. $167\frac{4}{5}$.

WE are met here to remember, to celebrate and ſet forth the death of Chriſt, to profeſs and plead our intereſt therein. And there are two things that we ſhould principally conſider in reference to ourſelves, and our duty, and the death of Chriſt. The firſt is, the benefits of it, and our participation of them; and the ſecond is our conformity unto it: both are mentioned together by the apoſtle in

PHIL. iii. 10.

That I may know him, and the power of his reſurrection, and the fellowſhip of his ſufferings, being made conformable unto his death.

I ſhall ſpeak a word or two (upon this occaſion of remembering the death of Chriſt) unto the latter clauſe, of our being made conformable unto his death, wherein a very great part of our due preparation unto this ordinance doth conſiſt; and for the furtherance whereof we do in an especial manner wait upon God in this part of his worſhip. Therefore I ſhall in a few words, mind you

wherein we ought to be conformable unto the death of Chriſt, and how we are advantaged therein by this ordinance.

We are to be comformable unto the death of Chriſt, in the internal, moral cauſe of it, and in the external means of it.

The cauſe of the death of Chriſt, was ſin. The means of the death of Chriſt, was ſuffering. Our being conformable unto the death of Chriſt, muſt reſpect ſin and ſuffering.

The procuring cauſe of the death of Chriſt was ſin. He died for ſin; he died for our ſin; our iniquities were upon him, and were the cauſe of all the puniſhment that befel him.

Wherein can we be conformable unto the death of Chriſt with reſpect unto ſin? We cannot die for ſin. Our hope and faith is, in and through him, that we ſhall never die for ſin. No mortal man can be made like unto Chriſt in ſuffering for ſin. Thoſe that undergo what he underwent, becauſe they were unlike him, muſt go to hell, and be made more unlike him, to eternity. Therefore the apoſtle tells us, that our conformity unto the death of Chriſt with reſpect unto ſin lies in this, that as he died for ſin, ſo we ſhould die unto ſin; and that ſin which he died for, ſhould die in us. He tells us ſo, Rom. vi. 5. "We are planted together in the likeneſs of his death;" we are made conformable unto the death of Chriſt, planted into him, ſo as to have a likeneſs to him in his death. Wherein? "Knowing that our old man is crucified with him," ſaith he, ver. 6. It is the crucifixion of the old man, the crucifying of the body of ſin, the mortifying of ſin, that makes us conformable unto the death of Chriſt as to the internal moral cauſe of it, that procures it. So another apoſtle tells us, 1 Pet. iv. 1, 2. "Foraſmuch then as Chriſt hath ſuffered for us in the fleſh, arm yourſelves likewiſe with the ſame mind: for he that hath ſuffered in the fleſh, hath ceaſed from ſin, that he no longer ſhould live the reſt of his time in the fleſh, to the luſts of men, but to the will of God." Here is our conformity to Chriſt as he ſuffered in the fleſh, that we ſhould no longer live to our luſts, nor unto the will of man, but unto the will of God. And, brethren,

let me tell you, he who approacheth unto this remembrance of the death of Chriſt, that hath not laboured, that doth not labour for conformity to his death in the univerſal mortification of all ſin, runs a hazard to his ſoul, and puts an affront upon Jeſus Chriſt. O let none of us come in a way of thankfulneſs to remember the death of Jeſus Chriſt, and bring along with us the murderer whereby he was ſlain. To harbour with us, and bring along with us to the death of Chriſt, unmortified luſts and corruptions, ſuch as we do not continually and ſincerely endeavour to kill and mortify, is to come and upbraid Chriſt with his murderer, inſtead of obtaining any ſpiritual advantage; what can ſuch poor ſouls expect?

To be conformable unto the death of Chriſt as to the outward means. is to be conformable unto him in ſuffering. We here remember Chriſt's ſufferings. And I am perſuaded, and hope I have conſidered it, that he who is unready to be comformable unto Chriſt in ſuffering, was never upright and ſincere in endeavouring to be conformable unto Chriſt in the killing of ſin; for we are called as much to the one as to the other Chriſt hath ſuffered for us. leaving us an example, that we ſhould alſo ſuffer when we are called thereunto. And our unwillingneſs to ſuffer like unto Chriſt, ariſes from ſome unmortified corruptions in our hearts, which we have not endeavoured to ſubdue, that we may be like unto Chriſt in the mortification and death of ſin.

There are four things required that we may be conformable unto the death of Chriſt in ſuffering; for we may ſuffer, and yet not be like unto Chriſt in it nor by it.

1. The firſt is, that we ſuffer for Chriſt. 1 Pet. iv. 15, 16. "Let none ſuffer as a murderer, or as a thief, or as an evil doer, *&c.* But if any man ſuffer as a Chriſtian, let him not be aſhamed." To ſuffer as a Chriſtian, is to ſuffer for Chriſt; for the name of Chriſt; for the truths of Chriſt; for the ways of Chriſt; for the worſhip of Chriſt.

2. It is required that we ſuffer in the ſtrength of Chriſt; that we do not ſuffer in the ſtrength of our own will, our own reaſon, our own reſolutions; but that we ſuffer,

I say, in the strength of Christ. When we suffer aright, "it is given unto us in the behalf of Christ, not only to believe on him, but to suffer for him." As all other graces are to be derived from Christ, as our head and root, stock and foundation; so in particular that grace which enables us to suffer for Christ, must be from him. And we do well to consider whether it be so or no; for if it be not, all our sufferings are lost, and not acceptable to him. It is a sacrifice without salt, yea without an heart, that will not be accepted.

3. It is required, that we suffer in imitation of Christ, as making him our example. We are not to take up the cross, but with design to follow Christ. Take up the cross, is but half the command: "Take up the cross, and follow me," is the whole command; and we are to suffer willingly and cheerfully, or we are the most unlike Jesus Christ in our sufferings of any persons in the world. Christ was willing and cheerful, "Lo, I come to do thy will: I have a baptism to be baptized with, and how am I straitened till it be accomplished?" saith he. And,

4. We are to suffer to the glory of Christ. These are things wherein we ought to endeavour conformity to the death of Christ, that we now remember. I pray, let none of us trust to the outward ordinance, the performance of the outward duty. If these things be not in us, we do not remember the Lord's death in a right manner.

How may we obtain strength and ability from this ordinance, to be made conformable to his death, that we may not come and remember the death of Christ, and go away and be more unlike him than formerly?

There is power to this end communicated to us doctrinally, morally, and spiritually.

There is no such sermon to teach mortification of sin, as the commemoration of the death of Christ. It is the greatest outward instruction unto this duty that God hath left unto his church; and I am persuaded which he doth most bless to them who are sincere. Do we see Christ eminently crucified before our eyes; his body broken, his blood shed for sin; and is it not of powerful instruction to us, to go on to mortify sin? He that

hath not learned this, never learned any thing aright from this ordinance, nor did he ever receive any benefit from it. There is a constraining power in this instruction to put us upon the mortification of sin; God grant we may see the fruit of it. It hath a teaching efficacy; it teaches, as it is peculiarly blessed of God to this end and purpose. And I hope many a soul can say, that they have received that encouragement, and that strength by it, as that they have been enabled to more steadiness and constancy in fighting against sin, and have received more success afterwards.

There is a moral way whereby it communicates strength to us; because it is our duty now to engage ourselves unto this very work, meeting at the death of Christ, it is our duty to engage ourselves unto God, and that gives strength. And I would beg of you all, brethren, that no one of us would pass through or go over this ordinance, this representation of the death of Christ, without a fresh obligation to God to abide more constant and vigorous in the mortification of sin; we all need it.

And lastly, A spiritual beholding of Christ by faith, is the means to change us into the image and likeness of Christ. Beholding the death of Christ by faith as represented to us in this ordinance, is the means to change us into his image and likeness, and make us conformable unto his death, in the death of sin in us.

(1.) Take this instruction from the ordinance, as you believe in Christ, as you love him, as you desire to remember him, sin ought to be mortified, that we may be conformed unto him in his death.

(2.) That we do every one of us bring our souls under an engagement so to do, which is required of us in the very nature of the duty.

(3.) That we labour by faith so to behold a dying Christ, that strength may thence issue forth for the death of sin in our souls.

DISCOURSE XIII.

April 18. 1675.

I HAVE generally on this occaſion fixed on ſomething particular that may draw forth and guide preſent meditation; but I ſhall at preſent enter on what may be farther carried on, and ſpeak a little to you about the nature and uſe of the ordinance itſelf, in which, it may be, ſome of us (for there are of all degrees and ſizes of knowledge in the church) may not be ſo well inſtructed. God has taught us, that the uſing of an ordinance will not be of advantage to us, unleſs we underſtand the inſtitution, and the nature and the ends of it. It was ſo under the Old Teſtament, when their worſhip was more carnal, yet God would have them to know the nature and the reaſon of that great ordinance of the paſſover, as you may ſee in Exod. xii. 24,—27. "And ye ſhall obſerve this thing for an ordinance to thee, and to thy ſons for ever. And it ſhall come to paſs when ye be come to the land, which the Lord will give you, according as he hath promiſed, that ye ſhall keep this ſervice. And it ſhall come to paſs, when your children ſhall ſay unto you, What mean you by this ſervice? that ye ſhall ſay, It is the ſacrifice of the Lord's paſſover," &c. Carry along with you the inſtitution; it is the ordinance of God, you ſhall keep this ſervice; then you muſt have the meaning of it, which is this, it is the Lord's paſſover; and the occaſion of the inſtitution was this, the Lord paſſed over our houſes when he ſmote the Egyptians, and delivered us out of Egypt. There is a great myſtery in that word, it is the ſacrifice of the Lord's paſſover: their deliverance was by the blood of a ſacrifice; it was a ſacrifice which made them look to the great ſacrifice, Chriſt our paſſover, who was ſacrificed for us. And there is a myſtical inſtruction, it is the Lord's paſſover, ſays he; it is a pledge and ſign of the Lord's paſſing over and ſparing the Iſraelites, for it was

not itſelf the Lord's paſſover. Chriſt ſays, "this is my body," that is, a pledge and token of it. Under the Old Teſtament God would not have his people to obſerve this great ſervice and ordinance, but they ſhould know the reaſon of it, and the end and riſe of it, that it might be a ſervice of faith.

All theſe things are clearly compriſed, in reference unto this ordinance of the Lord's ſupper, in thoſe words of the apoſtle,

1 Cor. xi. 23, 24, 25, 26.

For I have received of the Lord, that which alſo I delivered unto you, That the Lord Jeſus, the ſame night in which he was betrayed, took bread: and when he had given thanks, he brake it, and ſaid, Take, eat; this is my body, which is broken for you: this do in remembrance of me. After the ſame manner alſo he took the cup, when he had ſupped, ſaying, This cup is the New Teſtament in my blood: this do ye, as oft as ye drink it, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye do ſhew the Lord's death till he come.

You have both the inſtitution and the nature, the uſe and ends of this ordinance in theſe words; and I ſhall ſpeak ſo briefly to them, and under ſuch ſhort heads, as thoſe who are young and leſs experienced may do well to retain.

Firſt, There is the inſtitution of it; I received it, ſaid he, from the Lord; and he received it on this account, that the Lord appointed it; and if you would come in faith unto this ordinance, you are to conſider two things in this inſtitution.

1. The authority of Chriſt. It was the Lord: the Lord, the Head and King of the church; our Lord, our Lawgiver, our Ruler, he has appointed this ſervice; and if you would have your performance of it an act of obedience, acceptable to God, you muſt get your conſcience influenced with the authority of Chriſt, that we can give this reaſon in the preſence of God, why we

come together to perform this ſervice, it is becauſe Jeſus Chriſt our Lord has appointed it; he hath required it of us: and what is done in obedience to his command, that is a part of our reaſonable ſervice, and therein we are accepted with God.

2. In the inſtitution of it there is alſo his love, which is manifeſted in the time of its appointment; the Lord Jeſus, "in that ſame night in which he was betrayed." One would think, that our Lord Jeſus Chriſt, who knew all the troubles, the diſtreſſes, the anguiſh, the ſufferings, the derelictions of God, which were coming upon him, and into which he was juſt now entering, would have had ſomething elſe to think of beſides this proviſion for his church. But his heart was filled with love to his people; and that love which carried him to all that darkneſs and difficulty that he was to go through, that love at the ſame time did move him to inſtitute this ordinance for the benefit and advantage of his church. And this I ſhall only ſay, that that heart which is made ſpiritually ſenſible of the love of Jeſus Chriſt in the inſtitution of this ordinance, and in what this ordinance doth repreſent, is truly prepared for communion with Chriſt in this ordinance. O let us all labour for this in particular, if poſſible, that, through the power of the Spirit of God, we may have ſome impreſſions of the love of Chriſt on our hearts! Brethren, if we have not brought it with us, if we do not yet find it in us, I pray let us be careful to endeavour, that we do not go away without it. Thus you have what is to be obſerved in the inſtitution itſelf, the authority and the love of Chriſt.

Secondly, I ſhall ſpeak to the uſe and ends of this ordinance, and they are three, 1. Recognition; 2. Exhibition; and 3. Profeſſion.

1. Recognition, that is, the ſolemn calling over, and remembrance of what is intended in this ordinance.

There is an habitual remembrance of Chriſt, what all believers ought continually to carry about them: and here lies the difference between thoſe that are ſpiritual, and thoſe that are carnal; they all agree that Chriſtians ought to have a continual remembrance of Chriſt; but what way ſhall we obtain it? Why, ſet up images and

pictures of him in every corner of the house and chapel, that is to bring Christ to remembrance; that way carnal men take for this purpose. But the way believers have to bring Christ to remembrance, is by the Spirit of Christ working through the word. We have no images of Christ but the word; and the Spirit represents Christ to us thereby, wherein he is evidently crucified before our eyes. But this recognition I speak of, is a solemn remembrance in the way of an ordinance, wherein unto the internal actings of our minds, there is added the external representation of the signs that God has appointed, "Do this in remembrance of me." It is twice mentioned in ver. 24, 25.

Concerning this remembrance, we may consider two things. (1.) What is the object of this remembrance, or recognition; and, (2.) What is the act of it. What we are to remember, and what is that act of remembrance that is acceptable to God in this ordinance.

(1.) What is the object of this remembrance? The object of this remembrance principally is Christ: but it is not Christ absolutely considered; it is Christ in those circumstances wherein he then was: "Do it in remembrance of me," saith he, as I am sent of God, designed to be a sacrifice for the sins of the elect, and as I am now going to die for that end and purpose; to do it so in remembrance of me. Wherefore, there are these four things that we are to remember of Christ, as proposed in those circumstances wherein he will be remembered. And I will be careful not to mention any thing but what the meanest of us may bring into present exercise at the ordinance.

[1.] Remember the grace and love of God, even the Father, in sending Christ, in setting him forth and proposing him to us. This is every where mentioned in Scripture. We are minded of this in Scripture, whenever we are called to thoughts of the death of Christ, John iii. 16. "God so loved the world, as to give his only begotten Son." Rom. iii. 25. "God set him forth to be a propitiation, through faith in his blood." Rom. v. 8. "God commendeth his love to us, in that while we were yet sinners, Christ died for us. Remember, I pray you, the unspeakable grace and love of God in

ſending, giving, and ſetting forth Jeſus Chriſt to be the propitiation.

Now, how does this ordinance guide us in calling this love and grace of God to remembrance? Why in this? in that it is in the way of a furniſhed table provided for us. So God has expreſſed his love in this matter, Iſa. xxv. 6. "In this mountain ſhall the Lord of Hoſts make unto all people a feaſt of fat things, a feaſt of wines on the lees, of fat things full of marrow, of wines on the lees well refined." The preparation of the table here is to mind us to call to remembrance the love and grace of God, in ſending and exhibiting his Son Jeſus Chriſt to be a ranſom aud propitiation for us. That is the firſt thing:

[2.] Remember in particular, the love of Jeſus Chriſt, as God-man, in giving himſelf for us. This love is frequently propoſed to us with what he did for us; and it is repreſented peculiarly in this ordinance: "Who loved me, and gave himſelf for me," ſays the apoſtle. Faith will never be able to live upon the laſt expreſſion, "Gave himſelf for me," unleſs it can riſe up to the firſt, "Who loved me." Rev. i. 5, 6. "Who loved us, and waſhed us from our ſins in his own blood," &c.

I think we are all ſatisfied in this, that, in calling Chriſt to remembrance, we ſhould in an eſpecial manner call the love of Chriſt to remembrance. And that ſoul in whom God ſhall work a ſenſe of the love of Chriſt in any meaſure, (for it is paſt comprehenſion, and our minds and ſouls are apt to loſe themſelves in it, when we attempt to fix our thoughts upon it), that he who is God-man ſhould do this for us, it is too great for any thing but faith, which can reſt in that which it can no way comprehend, if it go to try the depth, and breadth, and length of it, to fathom its dimenſions, and conſider it with reaſon; for it is paſt all underſtanding; but faith can reſt in what it cannot comprehend. So ſhould we remember the love of Chriſt, of him who is God-man, who gave himſelf for us, and will be remembered in this ordinance.

[3.] We ſhall not manage our ſpirits aright as to this firſt part of the duty, the end of the ordinance in recog-

nition, unleſs we call over and remember what was the ground upon which the profit and benefit of the ſufferings of Chriſt doth redound to us.

Let us remember, that this is no other but that eternal covenant and compact that was between the Father and the Son, that Chriſt ſhould undertake for ſinners, and that what he did in that undertaking ſhould be done on their behalf, ſhould be reckoned to them, and accounted as theirs. So our Saviour ſpeaks, Pſal. xl. 6, 7. "Sacrifice and offering thou didſt not deſire, mine ears haſt thou opened: burnt offering and ſin offering haſt thou not required. Then ſaid I, Lo, I come: in the volume of the book it is written of me," *&c.*

Chriſt does that in our behalf, which ſacrifice and burnt-offerings could not perform. We have this covenant delared at large, Iſa. liii. 10, 11. "Yet it pleaſed the Lord to bruiſe him, he hath put him to grief: when thou ſhalt make his ſoul an offering for ſin, he ſhall ſee his ſeed," *&c.* Pray, brethren, be wiſe and underſtanding in this matter, and not children in calling over and remembering Chriſt in this ordinance. Remember the counſel of peace that was between them both, when it was agreed on the part of Chriſt, to undertake and anſwer for what we had done; and upon the part of God the Father, that, upon his ſo doing, righteouſneſs, life, and ſalvation ſhould be given to ſinners.

[4.] Remember the ſufferings of Chriſt. This is a main thing. Now, the ſufferings of Chriſt may be conſidered three ways. 1.) The ſufferings in his ſoul. 2.) The ſufferings in his body. 3.) The ſufferings of his perſon, in the diſſolution of his human nature, ſoul and body, by death itſelf.

1.) Remember the ſufferings in his ſoul: and they were of two ſorts, (1. Privative; his ſufferings in the deſertion and dereliction of God his Father; and, (2. Poſitive; in the emiſſion of the ſenſe of God's wrath, and the curſe of the law upon his ſoul.

(1. The head of Chriſt's ſufferings was in the divine deſertion, whence he cried out, "My God, my God, why haſt thou forſaken me?" It is certain, Chriſt was forſaken of God; he had not elſe ſo complained; forſaken of God in his ſoul; how? the divine nature in

the ſecond perſon did not forſake the human; nor did the divine nature in the third perſon forſake the human, as to the whole work of ſanctification and holineſs, but kept alive in Chriſt all grace whatſoever, all grace in that fulneſs whereof he had ever been partaker. But the deſertion was as to all influence of comfort, and all evidence of love from God the Father, who is the fountain of love and comfort adminiſtered by the Holy Ghoſt. Hence ſome of our divines have not ſpared to ſay, that Chriſt did deſpair in that great cry, "My God, my God," &c. Now deſpair ſignifies two things; a total want of the evidence of faith, as to acceptance with God; and, a reſolution in the ſoul to ſeek no farther after it, and not to wait for it from that fountain. In the firſt way Chriſt did deſpair; that is, penal only; in the latter, he did not, that is ſinful alſo. There was a total interception of all evidence of love from God, but not a ceaſing in him to wait upon God for the manifeſtation of that love in his appointed time. Remember Chriſt was thus forſaken, that his people might never be forſaken.

(2. There were ſufferings poſitive in his ſoul, when he was made ſin and a curſe for us, and had a ſenſe of the wrath and anger of God on his ſoul. This brought thoſe expreſſions concerning him, and from him; "He began to be ſore amazed, and ſaid, My ſoul is exceeding ſorrowful even unto death. He was in an agony." I deſire no more for my ſoul everlaſtingly to confute that blaſphemy, That Chriſt died only as a martyr to confirm the truth he had preached, but the conſideration of this one thing. For courage, reſolution, and cheerfulneſs are the principal virtues and graces in him who dies only as a martyr; but for him who had the weight of the wrath of God, and the curſe of the law upon his ſoul, it became him to be "in an agony, to ſweat great drops of blood," to cry out, "My God, my God, why haſt thou forſaken me?" which had he been called to for nothing elſe but barely to confirm the truth he had preached, he would have done without much trouble or ſhaking of mind.

I ſhall not now ſpeak of the ſufferings in his body, which I am afraid we do not conſider enough. Some poor ſouls are apt to conſider nothing but the ſufferings

of his body, and ſome do not enough conſider them. We may call this over ſome other time, as alſo the ſufferings of his perſon in the diſſolution of his human nature, by a ſeparation of the ſoul from the body, which was alſo comprized in the curſe.

"Do this in remembrance of me." What are we to remember? Theſe are things of no great reſearch; they are not hard and difficult, but ſuch as we all may come up to the practice of in the adminiſtration of this very ordinance. Remember the unſpeakable grace and love of God in ſetting forth Chriſt to be a propitiation. Remember the love of Chriſt who gave himſelf for us, notwithſtanding he knew all that would befal him on our account: remember the compact and agreement between the Father and the Son, that what was due to us he ſhould undergo, and the benefit of what he did ſhould redound to us: remember the greatneſs of the work he undertook for theſe ends; in the ſufferings of his whole perſon, when he would redeem his church with his own blood.

(2.) One word for the act of remembrance, and I have done. How ſhall we remember? Remembrance in itſelf is a ſolemn calling over of what is true and paſt; and there are two things required in our remembrance; the firſt is, faith; and the ſecond is thankfulneſs.

(1.) *Faith;* ſo to call it over as to believe it. But who does not believe it? Why, truly, brethren, many believe the ſtory of it, or the fact, who do not believe it to that advantage for themſelves, as they ought to do. In a word, we are ſo to believe it, as to put our truſt for life and ſalvation in thoſe things that we call to remembrance. Truſt and confidence belong to the eſſence of ſaving faith. So remember theſe things as to place your truſt in them. Shall I gather up your workings of faith into one expreſſion? the apoſtle calls it, Rom. v. 11. "the receiving the atonement." If God help us afreſh to receive the atonement at this time, we have diſcharged our duty in this ordinance; for here is the atonement, propoſed from the love of God and the love of Chriſt, by virtue of the compact between the Father and the Son, through the ſufferings and ſacrifice of Chriſt in his whole perſon, ſoul and body. Here is an atonement with God

propoſed unto us; the working of our faith is to receive it, or to believe it ſo as to approve of it as an excellent way, full of wiſdom, goodneſs, holineſs; to embrace it and truſt in it.

(2.) Remember that among the offerings of old, which were appointed to ſhadow out the death of Chriſt, there was a thank-offering, for there was a burning of the fat upon the altar of thank-offering. to ſignify there was thankfulneſs to God always as part of the remembrance of the ſacrifice that Chriſt made for us. Receive the atonement, and be thankful.

The Lord lead us into the practice of theſe things.

DISCOURSE XIV.

THE laſt time I ſpake to you on this occaſion, I told you that the grace of God, and our duty in this ordinance, might be drawn under the three heads of recognition, or calling over, of exhibition, and of profeſſion. The firſt of theſe I then ſpake unto, and ſhewed you what we are to recognize or call over therein.

The ſecond thing is, exhibition and reception; exhibition on the part of Chriſt, reception on our part, wherein the eſſence of this ordinance doth conſiſt. I ſhall briefly explain it to you, rather now to ſtir up faith unto exerciſe, than to inſtruct in the doctrine. And that we may exerciſe our faith aright, we may conſider,

I. Who it is that makes an exhibition, that offers, propoſes, and gives ſomething to us at this time in this ordinance.

II. What it is that is exhibited, propoſed, and communicated in this ordinance. And,

III. How or in what manner we receive it.

I. Who is it that makes this exhibition? It is Chriſt himſelf. When Chriſt was given for us, God the Father gave him, and ſet him forth to be a propitiation; but in this exhibition it is Chriſt himſelf, I ſay, that is the immediate exhibiter. The tender that is made of, whatever it be, it is made by Chriſt. And, as our faith ſtands in need of directions and boundaries to be given to it in this holy duty, it will direct our faith to conſider Jeſus

Chriſt preſent among us by his Spirit, and by his word, making this tender, or this exhibition unto us. It is Chriſt that does it, which calls out our faith unto an immediate exerciſe on his perſon.

II. What is it Chriſt does exhibit and propoſe to us? 1. Not empty and outward ſigns. God never inſtituted ſuch things in his church. From the foundation of the world, he never deſigned to feed his people with ſuch outward ſymbols. Thoſe under the Old Teſtament were not empty, though they had not a fulneſs, like thoſe under the New; they had not a fulneſs, becauſe they had reſpect to what was yet to come, and could not be filled with that light, that grace, that evidence of the things themſelves, as the preſent ſigns are, which are accompliſhed. Chriſt doth not give us empty ſigns.

Nor, 2. does Chriſt give us his fleſh and blood, taken in a carnal ſenſe. If men would believe him, he has told us a long time ago, when that doubt aroſe upon that declaration of his eating his fleſh and drinking his blood, John vi. 52. (though he did not then ſpeak of the ſacrament, but of that which was the eſſence and life of it), "How can this man give us his fleſh to eat?" He told us, that eating his fleſh profited nothing in that way they thought of eating it; for they apprehended, as the Papiſts do now, that they were to eat fleſh, body, bones and all. Why, ſays he, "the fleſh profits nothing; it is the Spirit that quickens;" that power that is to be communicated to you is by the Spirit. So that Chriſt does not give us his fleſh and blood in a carnal manner, as the men, at Capernaum thought and others look for. This would not feed our ſouls.

But then what is it that Chriſt does exhibit, that we may exerciſe our faith upon? I ſay, it is himſelf as immediately diſcharging his great office of a Prieſt, being ſacrificed for us. It is himſelf as accompanied with all the benefits of that great part of his mediation in dying for us. May the Lord ſtir up our hearts to believe, that the tender Chriſt makes unto us is originally and principally of himſelf, becauſe all the benefits of his mediation ariſe from that fountain and ſpring, when God purchaſed the church with his own blood. A way this is which the Lord Jeſus Chriſt, who is the wiſdom of God, has found out and appointed to make a ſpecial ten-

der of his perſon to our ſouls, to be received by us. And he tenders himſelf in the diſcharge of his mediation, in the moſt amiable and moſt glorious repreſentation of himſelf to the ſoul of a ſinner. Chriſt is glorious in himſelf, in all his offices, and in all the repreſentations that are made of him in the ſcripture unto our faith; but Chriſt is moſt amiable, moſt beautiful, moſt glorious to the ſoul of a believing ſinner, when he is repreſented as dying, making atonement for ſin, making peace for ſinners, as bearing our iniquities, ſatisfying the wrath of God, and curſe of the law, to draw out our hearts unto faith and love. Chriſt in this ordinance makes ſuch a repreſentation of himſelf as bleeding for us, making atonement for our ſins, and ſealing the everlaſting covenant: and he propoſes himſelf unto us with all the benefits of his death, of that redemption he wrought out for us, peace with God, making an end of ſin, bringing in everlaſting righteouſneſs, and the like. I intend only to remind you of theſe things, for we are at a loſs ſometimes as to the exerciſe of faith in and under this duty.

III. There remains to be conſidered, reception; for unleſs it be received, there is nothing done to any ſaving purpoſe. Notwithſtanding all this tender that is made, the iſſue of all the benefit and conſolation lies upon receiving.

There are two ways whereby we do receive Chriſt.

1. We receive him ſacramentally, by obedience in church-order. And, 2. We receive him ſpiritually, and really by faith or believing in him.

1. We receive him ſacramentally. This conſiſts in the due and orderly performance of what he has appointed in his word for this end and purpoſe, that therein and thereby he may exhibit himſelf to our ſouls. It doth not conſiſt (as ſome have thought) in partaking of the elements; that is but one part of it, and but one ſmall part. Our ſacramental reception conſiſts in the due obſervation of the whole order of the inſtitution according to the mind of Chriſt.

2. Spiritually, we receive him by faith: and if we could rightly underſtand that ſpecial act of faith which we are to exerciſe in the reception of Chriſt, when he does thus exhibit himſelf to us, then ſhould we glori-

ſy God, then ſhould we bring in advantage to our own ſouls.

I have but a word to ſay, and that is this, It is that acting of faith which is now required of us, which draws neareſt unto ſpiritual, ſenſible experience. Faith has many degrees and many acts, ſome at a kind of diſtance from the object, in mere reliance and recumbency; and many other acts of faith make very near approaches to the object, and riſe up to ſenſible experience. It ſhould be (if God would help us) ſuch an act of faith as riſes up neareſt to a ſenſible experience. It is that which the Holy Ghoſt would teach us by this ordinance, when we receive it by eating and drinking, which are things of ſenſe; and things of ſenſe are choſen to expreſs faith wrought up to an experience. And they who had ſome apprehenſion hereof, that it muſt be a peculiar acting of faith and riſing up to a ſpiritual experience, but finding nothing of the light and power of it in their own ſouls, gave birth to tranſubſtantiation, that they might do that with their mouths and teeth, which they could not do with their ſouls.

Faith ſhould riſe up to an experience in two things. (1.) In repreſentation. (2.) In incorporation.

(1.) The thing we are to aim at, to be carried unto by faith in this ordinance, is, that there may be a near and evident repreſentation of Chriſt in his tender unto our ſouls; faith being ſatisfied in it; faith being in this matter the evidence of things not ſeen, making it exiſt in the ſoul, making Chriſt more preſent to the ſoul than he would be to our bodily eyes, if he was among us; more aſſuredly ſo. Faith ſhould riſe up to evidence in that near and cloſe repreſentation it makes of Chriſt in this exhibition of himſelf.

And, (2.) Faith is to anſwer the end of eating and drinking, which is incorporation. We are ſo to receive Chriſt, as to receive him into a ſpiritual incorporation, that the fleſh and blood of Chriſt, as communicated in this ordinance through faith, may be turned and changed in our hearts into ſpiritual vital principles, and unto growth and ſatisfaction. Theſe are the three things we receive by nouriſhment, and wherein incorporation does conſiſt; there is an increaſe and quickening of vital

principles, there is growth, and there is ſatisfaction in receiving ſuitable food and nouriſhment. Faith, I ſay, ſhould riſe up to theſe three things in its acts. I mention theſe things to direct the actings of our faith in this holy adminiſtration.

DISCOURSE XV.

September 5. 1675.

I SHALL offer a few words to direct you in the preſent exerciſe of faith in this ordinance. I deſign no more but to give occaſion to that particular exerciſe of faith which is now required of us, whereby we may ſanctify the name of God in a due manner, give glory to him by believing, and receive eſtabliſhment unto our own ſouls: and I would do it by minding you of that word of our Lord Jeſus Chriſt in

JOHN xii. 32.

And I, if I be lifted up from the earth, will draw all men unto me.

WHAT he means by "his lifting up," the evangeliſt expounds in the next words, which are theſe, "This he ſpake, ſignifying what death he ſhould die." So that the lifting up of Chriſt on the croſs, is that which he lays as the foundation of his drawing ſinners unto him. No ſinner will come near to Chriſt, unleſs he be drawn; and to be drawn, is to be made willing to come unto him, and to follow him in chains of love. Chriſt draws none to him, whether they will or no; but he caſts on their minds, hearts and wills, the cords of his grace and love, working in them powerfully, working on them kindly, to cauſe them to chuſe him, to come to him and to follow him "Draw me, we will run after thee." The great principle and fountain from whence the drawing efficacy and power of grace doth proceed, is from

the lifting up of Chriſt. Drawing grace is manifeſted in, and drawing love proceeds from, the ſufferings of Jeſus Chriſt on the croſs.

But that which I would juſt mind you of at preſent, is this, that the look of faith unto Chriſt as lifted up, is the only means of bringing our ſouls near to him. Our faith is often expreſſed by "looking unto Chriſt," Iſa. xlv. 22. "Look unto me, (ſays he), and be ye ſaved, all the ends of the earth." The concluſion is, that thoſe who ſo look unto him, ſhall be juſtified and ſaved, Iſa. lxv. 1. "Behold me, behold me." And it is the great promiſe of the efficacy of the Spirit poured out upon us, that we "ſhall look unto him whom we have pierced," Zech. x. 12. God calls us to look off from all other things, look off from the law, look off from ſelf, look off from ſin, look only unto Chriſt. Is Chriſt ſaid to be lifted up in his death? and to die that manner of death wherein he was lifted up on the croſs? ſo it was expreſſed in the type; the brazen ſerpent was lifted up on a pole, that thoſe who were ſmote with the fiery ſerpents might look to it. If the ſoul can but turn an eye of faith unto Jeſus Chriſt as thus lifted up, it will receive healing; though the ſight of one be not ſo clear as the ſight of another. All had not a like ſharpneſs of ſight that looked to the brazen ſerpent; nor have all the like vigour of faith to look to Chriſt; but one ſincere look to Chriſt is pleaſing to him, ſo as he ſays, Cant. iv. 9. "Thou haſt raviſhed my heart, my ſiſter, my ſpouſe, thou haſt raviſhed my heart with one of thine eyes." A ſoul ſenſible of guilt and ſin, that caſts but one look of faith to Chriſt as lifted up, it even raiſes the heart of Chriſt himſelf, and ſuch a ſoul ſhall not go away unrefreſhed, unrelieved.

Now, brethren, the end of this ordinance is to lift up Chriſt in repreſentation: as he was lifted up really on the croſs, and as in the whole preaching of the goſpel, Chriſt is evidently crucified before our eyes, ſo more eſpecially in the adminiſtration of this ordinance. Do we ſee then wherein the ſpecial acting of faith in this ordinance does conſiſt? God forbid we ſhould neglect the ſtirring up our hearts unto the particular acting of faith in Jeſus Chriſt, who herein is lifted up before us. That

which we are to endeavour in this ordinance, is, to get a view by faith, faith working by thoughts, by meditation, acting by love; a view of Christ as lifted up, that is, as bearing our iniquities in his own body on the tree. What did Christ do on the tree? what was he lifed up for, if it was not to bear our sins? Out of his love and zeal to the glory of God, and out of compassion to the souls of men, Christ bore the guilt and punishment of sin, and made expiation for it. O that God in this ordinance would give our souls a view of him! I shall give it to myself, and to you in charge at this time: If we have a view of Christ by faith as lifted up, our hearts will be drawn nearer to him. If we find not our hearts in any manner drawn nearer to him, it is much to be feared we have not had a view of him as bearing our iniquities. Take, therefore, this one remembrance, as to the acting of faith in the administration of this ordinance, labour to have it fixed upon Christ as bearing sin, making atonement for it, with his heart full of love to accomplish a cause in righteousness and truth.

DISCOURSE XVI.

October 31. 1675.

TO whet our minds, and lead us to a particular exercise of faith and love in this duty, I shall add a few words from that Scripture which I have already spoken something to, upon this occasion, *viz.*

John xii. 32.

And I, if I be lifted up from the earth, will draw all men unto me.

This lifting up, as I said before, was the lifting up of Christ on the cross, when, as the apostle Peter tells us, "he bore," or as the word is, "he carried up our sins

in his own body on the tree." Chriſt died for three ends, 1. To anſwer an inſtitution. 2. To fulfil a type. And, 3. To be a moral repreſentation of the work of God in his death.

1. It was to anſwer the inſtitution, that "he who was hanged on a tree was accurſed of God," Deut. xxi. 23. There were many other ways appointed of God to put malefactors to death among the Jews; ſome were ſtoned, in ſome caſes they were burned with fire; but it is only by God appointed, that "he that was hanged on a tree was accurſed of God:" and Chriſt died that death, to ſhew, that it was he who underwent the curſe of God, as the apoſtle ſhews, Gal. iii. 13. "He was made a curſe for us, as it is written, Curſed is every one that hangeth on a tree."

2. Chriſt died that death to fulfil a type. For it was a bloody and moſt painful death, yet it was a death wherein a bone of him was not broken, typified of him in the paſchal lamb, of which not a bone was to be broken. Chriſt was lifted up on the croſs to fulfil that type, that though his death was bitter, lingering, painful, ſhameful, yet not a bone was broke; that every one might have an whole Chriſt, an entire Saviour, notwithſtanding all his ſuffering and rending on our behalf.

3. He was ſo lifted up, that it might be a moral repreſentation unto all, to anſwer that other type alſo of the ſerpent lifted up in the wilderneſs; ſo that he was the perſon that might ſay, "Behold me, behold me." He was lifted up between heaven and earth, that all creatures might ſee God had ſet him forth to be a propitiation.

"And I, when I am lifted up;" what will he then do? when I have anſwered the curſe, when I have fulfilled the types, when I have complied with the will of God in being a propitiation, "I will draw all men to me." It is placed upon Chriſt's "lifting up;" now that is actually paſt; nor was it done merely while Chriſt was hanging on the croſs. There are two ways whereby there is a repreſentation made of Chriſt being lifted up, to draw men unto him.

1. By the preaching of the word. So the apoſtle tells us, Gal. iii. 1. that "Jeſus Chriſt was evidently

crucified before their eyes." The great end of preaching the word, is to repreſent evidently Chriſt crucified; it is to lift up Chriſt that he may draw ſinners unto him. And, 2. It is repreſented in this ordinance of the Lord's ſupper, wherein we ſhew forth his death. Chriſt is peculiarly and eminently lifted up in this ordinance, becauſe it is a peculiar and eminent repreſentation of his death.

Now there are two ways of Chriſt's drawing perſons to himſelf.

1. His way of drawing ſinners to him, by faith and repentance.

2. His way of drawing believers to him, as to actual communion with him.

Chriſt draws ſinners to him by faith and repentance, as he is lifted up in the preaching of the word; and he draws believers to him as unto actual communion, as by the word, ſo in an eſpecial manner by this ordinance. I ſhall only ſpeak a word on the latter, how Chriſt is lifted up in this ordinance that repreſents his death unto us, or, how he draws us unto actual communion with him.

(1.) He does it by his love. The principal thing that is always to be conſidered in the lifting up of Chriſt is, his love. "Who loved me, (ſays the apoſtle), and gave himſelf for me:" and, "Who loved us, and waſhed us from our ſins in his own blood." I could ſhew you, that love is attractive, that it is encouraging and conſtraining. I will only leave this with you, whatever apprehenſions God in this ordinance ſhall give you of the love of Chriſt, you have therein an experience of Chriſt's drawing you, as he is lifted up, unto actual communion with him. It is of great concernment to you. Chriſt is never ſo lovely unto the ſoul of a ſinner, as when he is conſidered as lifted up, that is, as undergoing the curſe of God, that a bleſſing might come upon us. O that he who has loved us, and becauſe he has loved us, would draw us with the cords of his loving-kindneſs, as God ſays he does, Jer. xxxi. 3. "Yea, I have loved thee with an everlaſting love; therefore with loving kindneſs have I drawn thee."

(2.) The ſufferings of Chriſt in ſoul and body are attractive of, and do draw the ſouls of believers to him. "They ſhall look on me whom they have pierced, and mourn." It is a look to Chriſt as pierced for ſin under his ſufferings, that is attractive to the ſouls of believers in this ordinance, becauſe theſe ſufferings were for us. Call to mind, brethren, ſome of theſe texts of Scripture; ſee what God will give you out of them. "He was made ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him." He was made a curſe for us; and, he bore our ſins in his own body on the tree; and died, the Juſt for the unjuſt, that he might bring us unto God." If Jeſus Chriſt be pleaſed to let in a ſenſe of his ſufferings for us by theſe Scriptures upon our ſouls, then we have another experience of his drawing us, as he is lifted up.

(3.) Chriſt draws us as he is lifted up, by the effects of it. What was he lifted up for? It was to make peace with God through his blood. "God was in Chriſt, reconciling the world unto himſelf;" When? When "he made him to be ſin for us, who knew no ſin." It is the ſacrifice of atonement; it is the ſacrifice wherewith the covenant between God and us was ſealed. This is one notion of the ſupper of our Lord. Covenants were confirmed with ſacrifice. Iſaac made a covenant with Abimelech, and confirmed it with ſacrifice: So it was Jacob and Laban: and in both places, when they had confirmed the covenant with a ſacrifice, they had a feaſt upon the ſacrifice. Chriſt by his ſacrifice has ratified the covenant between God and us, and invites us in this ordinance to a participation of it. He draws us by it to faith in him, as he has made an atonement by his ſacrifice.

Theſe are ſome of the ways whereby Chriſt draws the ſouls of believers unto communion with him in this ordinance, that repreſents him as lifted up, by expreſſing his love, by repreſenting his ſufferings, and tendering the ſealing of the covenant as confirmed with a ſacrifice, inviting us to feed on the remainder of the ſacrifice that is left to us for the nouriſhment of our ſouls. O that he would caſt ſome of theſe cords of love upon our ſouls! for if he ſhould be lifted up, and we ſhould not

come, if we ſhould find no cords of love caſt upon us to draw us unto actual communion, we ſhould have no advantage by this ordinance.

How ſhall we come in actual communion unto Chriſt in this ordinance upon his drawing? What is required of us? Why, [1.] We are to come by faith to "receive the atonement," Rom. v. 11. We come to a due communion with Chriſt in this ordinance, if we come to receive the atonement made by his death, as full of divine wiſdom, grace and love, and as the truth and faithfulneſs of God is confirmed in it, to receive and lay hold on this atonement, that we may have peace with God, Iſa. xxvii. 5. "Let him take hold of my ſtrength, and he ſhall be at peace with me." Brethren, here is the arm of God, Chriſt the power of God, Chriſt lifted up. We ourſelves have ſinned and provoked God; what ſhall we do? ſhall we ſet briers and thorns in battle-array againſt God? No, ſays he, I will paſs through and devour ſuch perſons: what then? "Let him take hold of my ſtrength, of my arm, and be at peace." God ſpeaks this to every ſoul of us in this lifting up of Chriſt. Now receive the atonement as full of infinite wiſdom, holineſs and truth.

[2.] Faith comes and brings the ſoul to Chriſt as he is thus lifted up, but it is always accompanied with love, whereby the ſoul adheres to Chriſt when it is come.

Doth faith bring us to Chriſt on his drawing, to receive the atonement? ſet love at work to cleave unto him, to take him into our hearts and ſouls, and to abide with him.

[3.] It is to come with mourning and godly ſorrow, becauſe of our own ſins. "Look unto him whom we have pierced, and mourn." Theſe things are very conſiſtent. Do not think we ſpeak things at random: they are conſiſtent in experience, that we ſhould receive Chriſt as making an atonement, and have peace with God in the pardon of our ſins, and nevertheleſs to mourn for our own iniquities. The Lord give experience of them in your hearts.

Let us now pray that ſome of theſe cords wherewith he draws the ſouls of believers, may be on our ſouls in this ordinance.

DISCOURSE XVII.

WHEN we have opportunity of ſpeaking to you on theſe occaſions, it is for the direction of the exerciſe of your faith in this ordinance in a due manner. Here is a repreſentation of the death of Chriſt; and there is in the word a repreſentation of that which we ſhould principally conſider, and act faith with reſpect unto in the repreſentation that is made in this ordinance, and that is of a bleſſed change and commutation that is made between Chriſt and believers, in the imputation of their ſins unto him, and in the imputation of his righteouſneſs unto them: and the principal part of the life and exerciſe of faith, conſiſts in a due conſideration and improvement thereof. God taught this to the church of the Old Teſtament, in the type of the offering of the ſcape-goat.

LEV. xvi. 21.

And Aaron ſhall lay both his hands upon the head of the live goat, and confeſs over him all the iniquities of the children of Iſrael, and all their tranſgreſſions in all their ſins, putting them upon the head of the goat, &c.

AARON was not only to confeſs all the ſins and iniquities of the people over the head of the goat, but he was to put all their ſins upon him. Here is a double act, the confeſſion of ſin, which is, as it were, the gathering of all their ſins together; and the putting of them on the goat, to give a lively repreſentation of it unto faith. So God did inſtruct Aaron to the putting of the guilt of our iniquities typically upon the ſacrifice, really upon Jeſus Chriſt.

He doth not ſay, he ſhall bear the puniſhment, but he ſhall take th ſin itſelf, that is, as to the guilt of it, and carry it quite away: and therefore in the ſacrifice ap-

pointed in Deut. xxi. for expiation of an uncertain murder, when a man was killed, and none knew who killed him, ſo none was liable to puniſhment, but there was guilt upon the land; then the elders of the city that was neareſt the place where the murder was committed, to take away the guilt, were to cut off the neck of an heifer by God's appointment, and that took away the guilt. Thus did God inſtruct the church under the Old Teſtament in this great ſovereign act of his wiſdom and righteouſneſs, in transferring the guilt of ſin from the church unto Chriſt. Therefore the prophet ſays, Iſa. liii. 5, 6. "The Lord hath laid on him the iniquities of us all." What then? "By his ſtripes we are healed." The ſtripes were all due to us; but they were due to us for our iniquities and for no other cauſe. Now our iniquities being transferred to Chriſt, all the ſtripes came to be his, and the healing came to be ours. To the ſame purpoſe the apoſtle ſays, "He was made ſin for us, who knew no ſin; that we might be made the righteouſneſs of God in him." As we are made the righteouſneſs of God in him, ſo he is made ſin for us. We are made the righteouſneſs of God in him, by the imputation of his righteouſneſs unto us; for our apoſtle is to be believed, that righteouſneſs is by imputation; God imputes righteouſneſs, ſays he. We have no righteouſneſs before God but by imputation; and when we are made righteous, the righteouſneſs of God, which God ordains, approves and accepts, it is the righteouſneſs of Chriſt imputed to us. And how is he made ſin for us? becauſe our ſin is imputed to him. Some will ſay, he was made ſin for us, that is, a ſacrifice for ſin; be it ſo; but nothing could be made an expiatory ſacrifice, but it had firſt the ſin imputed to it. Aaron ſhall put his hands on the goat, confeſſing all their ſins over his head; be their ſins on the head of the goat, or the expiatory ſacrifice was nothing.

The ſame exchange you have again in Gal. iii. 13, 14. "He was made a curſe for us." The curſe was due to us, and this Chriſt was made for us: and to confirm our faith, God did inſtitute a viſible pledge long beforehand, to let us know he was made a curſe for us; he had made it a ſign of the curſe for one to be hanged on a tree, as it is written, "Curſed is every one that hangeth on a tree." What then comes to us? Why, the bleſſing of

faithful Abraham. What is that? "Abraham believed God, and it was accounted to him for righteousness." Justification and acceptance with God is the blessing of faithful Abraham. Here is the great exchange represented to us in the Scripture in these things, that all our sins are transferred upon Christ by imputation, and the righteousness of Christ transfered to us by imputation. Both these are acts of God, and not our acts. It is God who imputes our sin to Christ; He hath made him to be sin for us; and it is God who imputes the righteousness of Christ to us; it is God that justifies: he who made Christ to be sin, he also makes us to be righteousness. These acts of God we ought to go over within our minds by faith, which is that I now call you to.

The way to apply the benefits and advantage of this great commutation to our souls, is in our minds by faith to seal to these acts of God. Christ in the gospel, and especially in this ordinance, "is evidently crucified before our eyes," Gal. iii. 1. "God hath set him forth to be a propitiation:" so he is declared in this ordinance, and Christ at the same time calls us to him, "Come unto me: Look unto me all the ends of the earth. Come with your burdens; come you that are heavy laden with the guilt of sin. What God has done in a way of righteous imputation, that we are to do in this ordinance in a way of believing. We are, by the divine help, to lay our sins by faith on Jesus Christ, by closing with that act of God which is represented to us in the word, that God has imputed all our sins to Jesus Christ. Let you and I, and all of us, say *Amen* by faith, So be it, O Lord. Let the guilt of all our sins be on the head of Jesus Christ; and therein admire the goodness, the grace, the love, the holiness, the infinite wisdom of God in this matter. If we were able to say *Amen* to this great truth, we should have the comfort of it in our own souls, to acquiesce in it, to find power and reality in it.

Then the other act of God is the imputation of the righteousness of Christ to us. It is not enough to us, that our sins are all carried away into a land not inhabited: we stand in need of a righteousness whereby we may be accepted before God. He makes us to be the righteousness of God; we do not make ourselves so,

but are made ſo by imputation of the righteouſneſs of Chriſt.

Our ſecond act of faith that God may ſtir us up unto in this ordinance, is to receive the atonement. So the apoſtle expreſſes it. Rom. v. 11. We receive together with it all the fruits of the atonement.

Now if the Lord will be pleaſed to ſtir up our hearts from under their deadneſs, to gather them in from their wanderings, to make us ſenſible of our concern, to give us the acting of faith in this matter, that truly and really the holy God has laid all our iniquities upon Chriſt, and tenders to us life, righteouſneſs, juſtification, and mercy, by him, we ſhall then have the fruit of this adminiſtration.

DISCOURSE XVIII.

April 16. 1676.

I SHALL offer a few words with a view to prepare our minds to the exerciſe of faith and communion with God in this ordinance: and becauſe we ought to be in the higheſt exerciſe of faith in this ordinance, I ſhall take occaſion from thoſe words, which expreſs as high an acting of faith, I think, as any in the ſcripture, I mean thoſe words of the apoſtle, in

GAL. ii. 20.

I am crucified with Chriſt; nevertheleſs I live; yet not I, but Chriſt liveth in me; and the life which I now live in the fleſh, I live by the faith of the Son of God, who loved me, and gave himſelf for me.

OUR inquiry now is, How we may act faith? It acts two ways.

1. By way of *adherence*, cleaving to, truſting and acquieſcing in God in Chriſt, as declaring his love, grace, and good will in his promiſes. This is the faith where-

by we live, whereby we are juſtified; the faith without which this ordinance will not profit, but diſadvantage us; for without this faith we cannot diſcern the Lord's body, we cannot diſcern him as crucified for us: this is that we are in an eſpecial manner to examine ourſelves about, in reference to a participation of this ordinance, for ſelf-examination is a goſpel inſtitution proper for this ordinance. And this is the faith whereby we are in Chriſt, without which a participation of the outward ſigns and pledges of Chriſt will not avail us. So then with faith thus acting we are to be qualified and prepared unto a participation of this ordinance.

2. Another way by which faith ought to act in this ordinance, is that of ſpecial application. Who loved me, and gave himſelf for me; this is faith acting by particular application. I hope the Lord has given us that faith whereby we may be prepared for this ordinance: and now I am to enquire and direct you a little in that faith which you may act in this ordinance; I ſay, it is this faith of ſpecial application to our own ſouls, that God now requires we ſhould act; and I prove it thus, it is becauſe in this ordinance there is a propoſition, tender, and communication of Chriſt to every one in particular. In the promiſe of the goſpel, Chriſt is propoſed indefinitely to all that believe; and ſo the faith I mentioned before, of acquieſcence in him, anſwers what is required of us by virtue of the promiſe in the goſpel: but in this ordinance, by God's inſtitution, Chriſt is tendered and given to me and to thee, to every one in particular; for it is by his inſtitution that the elements in this ordinance are diſtributed to every particular perſon, to ſhew, that there is a tender and communication of Chriſt to particular perſons. Now, ſuch a particular communication is to be received by this particular faith, the faith of application, to receive him to our own ſouls.

And then, moreover, one great end of the ordinance is manifeſtly, that it requires the acting of faith in a particular way of application to every one of us; it is for a farther incorporation of Chriſt in our ſouls; it is for receiving Chriſt as nouriſhment, as the bread that came down from heaven, as giving his body and blood for ſpiritual food. Now every one knows, that whatever feaſts be prepared in the world, unleſs every one in particular

takes his own portion, and eats and digeſts it, it will not turn to nouriſhment unto him. This particular act of application anſwers that eating, drinking, and digeſting, which the nature of the ordinances does require. So, brethren, this is that I aim at, that it is our duty in this ordinance to act a particular faith as to the application of Chriſt and all his benefits, each one to his own ſoul.

You will ſay then, what is the ſpecial object of this ſpecial faith? Truly that which the apoſtle tells us here. It is ſpecial love, in the firſt place; and it is the ſpecial deſign of the death of Chriſt, in the next place. "Who loved me and gave himſelf for me." The object you ought to fix upon in the exerciſe of this faith of application to your own ſouls, is the ſpecial love of Chriſt; that Chriſt had a ſpecial love, not only to the church in general; but the truth is, Chriſt had a ſpecial love for me in particular. It will be a very hard thing for you or me to riſe up to an act of faith, that Chriſt hath a love for us in particular, unleſs they can anſwer this queſtion, Why ſhould Chriſt love you or me in particular? What anſwer can I give hereto, when I know he does not love all the world? I can give but this anſwer to it, Even becauſe he would. I know nothing in me, or in any of you, that can deſerve his love. Was there ever ſuch a thing heard of, that Chriſt ſhould have a particular love for ſuch as we are? Would ever any perſon go and fix his love on a creature who was all over leprous? Is this the manner of man? Truly Chriſt would never have fixed his love upon any of our poor, defiled, leprous ſouls, but upon this one conſideration, "I know I can cleanſe them, and I will." He loved us.

But what will he do with ſuch deformed, polluted creatures as we are? Why, "He loved the church, and gave himſelf for it, that he might waſh and purify it, and preſent it to him a glorious church, not having ſpot or wrinkle, or any ſuch thing." Though we are altogether deformed and defiled, though no example, no inſtance can be given in things below, or among the creatures, of any fixing love on ſuch as we are; yet Chriſt has done it out of ſovereign grace, with this reſolution, that he would cleanſe us with his own blood, to make us fit for himſelf.

O that God would help you and me to ſome firm

unſhaken acts of faith, that Jeſus Chriſt did out of ſovereign grace love us in particular, and that in purſuit of this love he has waſhed us in his blood, to make us lovely and meet for himſelf! This is love to be adored and celebrated in time and to eternity.

This ſpecial love of Chriſt is not only to be conſidered by us in this ſpecial acting of faith, as free and undeſerved, but it is to be conſidered as invincible, that would break through all oppoſitions, or whatever ſtood in the way, that nothing ſhould hinder or turn him aſide in his deſign of doing good to our ſouls. It is a glorious pitch that the ſpouſe riſes to in Cant. viii. 7. "Many waters cannot quench love, neither can the floods drown it: if a man would give all the ſubſtance of his houſe for love, it would utterly be contemned;" ſpeaking of her own love to Chriſt; nothing could quench, nothing could drown it, nothing could make a purchaſe of it from her, but her love was invincible and would carry her through all difficulties. O how much more was the love of Chriſt! for our love, being once fixed on Chriſt, meets with no difficulties of that nature, that the love of Chriſt met withal when it was fixed on us. What did the love of Chriſt meet with when it was fixed on us? that we muſt take along with us, *viz.* the "curſe of the law" was the firſt thing that preſented itſelf to him: "The ſoul that ſinneth ſhall die. Curſed is every one that continueth not in all things which are written in the book of the law to do them." That he was to "make his ſoul an offering for ſin," was preſented to him. We are to look on this love of Chriſt as ſovereign and free, and with a deſign of making our ſouls lovely; ſo invincible alſo, that it broke up the eternal obſtacles, that nothing could ſtand before it, until it had accompliſhed his whole work and deſign: "Who loved me, and gave himſelf for me."

I ſpeak on this manner, and of theſe things, to encourage and direct the weakeſt and moſt unſkilful in the myſteries of the goſpel, to inſtruct them in the exerciſe of faith in this ordinance; and therefore, I ſay, that as this ſpecial faith (which I proved to you to be our duty in this ordinance), is to reſpect the love of Chriſt, ſo it is to reſpect more eſpecially the peculiar acting of the

love of Christ, whereby he "gave himself for us." Gave himself! how is that? Truly thus, brethren; the Lord help me to believe it, that I stood before the judgment seat of God, charged with my originial apostacy from him, and with all the sins of my life multiplied above the hairs of my head, and being ready to perish, to have the sentence pronounced against me; then Christ came and stood in my place, putting the sinner aside, and undertaking to answer this matter; "Let the poor sinner stand aside a while; come enter into rest, abide "here in the clift of the rock; I will undertake thy "cause, and plead it out at God's judgment-seat." In this undertaking, God "spared him not:" as if God should say, If you will stand in the place of the sinner, and undertake his cause, then it must go with you as with him; I will not spare. "Lo, I come, (says Christ, notwithstanding this), to do thy will, O God:" whatever thou dost require to make good this cause I have espoused, lo, I come to do it.

So Christ loved me, and gave himself for me. Everlasting rest and peace will dwell upon our souls, if the Lord will be pleased to help us to exercise faith on Christ's love in this ordinance, wherein all these things are represented to us.

DISCOURSE XIX.

June 11. 1676.

GAL. ii. 20.

I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave himself for me.

THE apostle in this place is expressing the vigour, and indeed the triumph of the life of faith, "Ne-

vertheleſs I live." To ſhew the excellency of that life, ſays he, "Yet not I, but Chriſt liveth in me," &c. That which I would to our purpoſe obſerve from theſe words is this, That the exerciſe of faith on the death of Chriſt ("who loved me, and gave himſelf for me,") is the very life of faith. This is what we are now called to, to the exerciſe of faith on the death of Chriſt; and I cannot more recommend it to you than by this obſervation, to ſhew that the life of faith does greatly conſiſt in this peculiar exerciſe of it upon the death of Chriſt. And that,

1. Becauſe Chriſt in his death, as the ordinance of God for the ſalvation of believing ſinners, is the proper and peculiar object of faith, as it juſtifies and ſaves. Now when faith is in its exerciſe upon its direct immediate proper object, it is like a perſon that is feeding on his proper food, which gives refreſhment, ſpirits and ſtrength; for faith and its object are in Scripture ſet out as an appetite and food; and eſpecially it is ſo repreſented to us in this ordinance, where the ſpiritual food of our ſouls is conveyed to our faith under the ſymbol and repreſentation of food to our bodies, which we eat and drink. Therefore, brethren, our faith is in its proper place, it is about its proper work, it is directing the ſoul to its ſpecial food, when it is exerciſed about the death of Chriſt, as the ordinance of God for the ſalvation of ſinners.

2. As the death of Chriſt is thus the immediate and direct object of our faith, for God has "ſet him forth as a propitiation for ſin, through faith in his blood," which is the proper object of faith as it juſtifies; ſo the ultimate and ſupreme object of our faith is, the properties of God as manifeſted and glorified in the death of Chriſt; that you ſhall ſee how faith has its plain and full work in coming to this, "who loved me and gave himſelf for me." The properties of God are God himſelf; the properties of God as manifeſted and glorified, are God's name; and God himſelf and his name are the ſupreme and ultimate object of our faith and truſt. All the inquiry then is, What ſpecial properties of the nature of God, God did deſign to manifeſt and glorify in the death of Chriſt, ſo as we ſhould make them the ſpe-

cial ultimate object of our faith, that which faith will find rest and satisfaction in, and wherein it will give glory to God? For the reason why God has made faith the alone instrument, and no other grace, of justification, and so of salvation, is not because it is so fitted and suited to receive in us, as that it is the only grace whereby we give glory to God, and can do so.

Now let us see, that we may know how to exercise faith therein, what are those properties of the divine nature which God designs to manifest and glorify in the death of Christ, that our faith may stand in, and be fixed upon them. I find several things that God distinctly proposes of his divine excellency, for our faith to fix upon in the death of Christ.

(1.) His righteousness. Rom. iii. 25. "Whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousness." I shall not shew how, or wherein; but to me, this it is that manifests his righteousness in granting forgiveness of sin in the death of Christ, in that he caused all our iniquities to meet upon him. Remember, brethren, we are here to give God the glory he designed to himself in sending Christ to die for us; and he tells us plainly what it was, and therefore it is expected of us, that we should give glory to him. Let us labour to be in the actual exercise of faith, whereby we may declare the righteousness of God in this thing.

(2.) God designed to glorify his love. This is more particularly insisted on than any property of God in this matter. "God so loved the world, as to send his only begotten Son. God commended his love unto us, in that, when we were yet sinners, Christ died for us. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." There is no property of the nature of God which he doth so eminently design to glorify in the death of Christ, as his love. That we may know that "God is love; that the Father himself loves us;" he has sent Jesus Christ out of his eternal love to save sinners; and if we have not due apprehensions of these things, it is not our appearing in this place that will give glory to God.

(3.) God does design to glorify his grace or pardoning mercy, Eph. i. 6. "He hath made us accepted in the beloved, to the praise of the glory of his grace." This God purposed, to make his grace in pardoning sinners very glorious by giving Christ to die for us.

(4.) God designed to glorify his wisdom. Eph. i. 8. "He has abounded towards us in all wisdom and prudence." Eph. iii. 10. there appeared the manifold wisdom of God. 1 Cor. i. 24. "Christ the power of God, and the wisdom of God."

Now let us gather up these things. The special ultimate act of faith whereby we are justified, are those divine properties of God's nature which he designed to manifest in the death of Christ, his righteousness, his love, his grace, his wisdom.

The reason therefore why the life of faith does consist in its exercise on the death of Christ, is, because the death of Christ is the immediate proper object of faith, as the ordinance of God for the salvation of sinners; and because the glorious properties of the nature of God, which are manifested in the death of Christ, are the ultimate object of our faith, wherein we give glory to him, and find rest to our own souls.

Let us then be called on and be stirred up to this exercise of faith upon this present occasion. And to that end,

1. We might consider the deplorable condition of all our souls without this blessed provision, and ordinance of God for our deliverance by the death of Christ. We had been in a deplorable condition, the wrath of God abiding on us, had not God made this a blessed way for our deliverance.

2. If you would be found acting faith in this matter, labour to come up to a firm, vigorous assent of your minds, not only that these things are true, but that this is the way wherein God will be glorified to eternity. The truth of it is, that person who is firmly satisfied, and heartily pleased, that this way of the death of Christ for the salvation of sinners by the forgiveness of sin, is the way whereby God is, and will be glorified, I say, that person is a true believer. Now let not your assent be

only to this thing, that it is true, that Chriſt came into the world to ſave ſinners; but to this, that this is the way whereby God is and will be glorified. He will be glorified in pardoning ſuch guilty creatures as we are, in imputing righteouſneſs to ſuch ſinners as we are. He is glorified in laying all our iniquities on Chriſt. By this way, his righteouſneſs, his love, his grace, and wiſdom are all manifeſted; this is God's being glorified. If our ſouls come up to a free cloſe with theſe things, that all theſe properties are manifeſted in this way, that is an act of faith, and may the Lord help us unto it.

3. Let us gather up our minds to this inſtitution, whereby theſe things are repreſented to us. Here is repreſented the death of Chriſt, the immediate object of our faith, as God's ordinance. If the Lord help us to ſee it ſo repreſented to us, as that divine righteouſneſs and wiſdom, love and grace, do all centre therein and appear eminently to our ſouls, we ſhall have communion with God in this ordinance.

DISCOURSE XX.

September 3. 1676.

YOU have been minded of, and inſtructed in the nature and benefit of our love to God; and I ſhall take occaſion thence a little to mind you of the love of Chriſt unto us, the love in an eſpecial manner which he ſhewed in dying for us, which is that we are here gathered together to remember and celebrate, not barely the death of Chriſt, but that which is the life of that death, the love of Chriſt in his death. And I would ground it on that which the apoſtle ſpeaks in

ROM. v. 5, 6.

The love of God is ſhed abroad in our hearts, by the Holy Ghoſt which is given unto us.

THIS is that which I know you all long for, and prize above life; "the loving kindneſs of God is better than life." Why ſo? "For, (ſays he), when we were yet without ſtrength, in due time Chriſt died for the ungodly."

An apprehenſion of the love of Chriſt as dying for us ungodly creatures, is that which is ſhed abroad in our hearts by the Holy Ghoſt. Do not let your minds go upon uncertainties: when the Holy Ghoſt gives you a due apprehenſion of Chriſt's love in dying for ungodly ſinners, as we are, then is this love ſhed abroad in our hearts. The apoſtle there proceeds to ſhew how great this love was, in that Chriſt died: he died, not for good men, and righteous men, and for friends, but he died for the ungodly, for ſinners, and for enemies. This was great love indeed. We are here to remember that love of Chriſt wherewith he gave himſelf to death for us, when we were enemies, and would have continued ſo to eternity, had he not loved us, and given himſelf for us.

Brethren, if we barely remember the love of Chriſt in the way of an ordinance, and our hearts be not powerfully affected with it, we are in danger of being diſadvantaged by our attendance. Pray remember it; you know how plainly I uſe to ſpeak on theſe occaſions; I ſay, we have frequent opportunities of remembering the love of Chriſt in dying for us, in this ordinance repreſenting of it; but if our hearts be not not powerfully influenced and affected by it, we ſhall be loſers by the frequency of ordinances.

I will add one word more; according as our hearts are affected with the love of Chriſt, ſo will be our love to Chriſt, and no otherwiſe. And truly, even that faith which diſcovers too much ſelfiſhneſs is very dangerous. If we come here to act faith, to look for no other effect

of it, but what evidence and ſenſe we have of the pardon of our ſins, how our conſciences may be quieted and cleared, faith ends in *ſelf;* it is dangerous leſt it ſhould be only a branch from, and commenſurate with convictions. True faith acting itſelf on Chriſt in this ordinance, will work by love unto Chriſt: I would not ſay, principally, or in the firſt place; I know poor creatures are apt to look after themſelves, and their own relief; but it will ſo work alſo: and truly, brethren, this it will not do, we ſhall not have faith working by love towards him, unleſs we have ſome ſenſe of the love of Chriſt on our hearts.

How ſhall we know, whether our hearts are under the powerful influence of the love of Chriſt in dying for us? Why, the love of Chriſt in dying for us has three properties with it, which will have an influence on our ſouls, if we are affected with it.

1. It has a transforming power, property, and efficacy with it. They are plain truths I am ſpeaking, but of great concern to our ſouls, to know whether we are affected with the love of Chriſt or not. If we are rightly affected with it, I ſay, it will transform and change our whole ſouls in ſome meaſure into the likeneſs of Chriſt. How ſo? I will tell you in the moſt familiar manner I am able: If you are affected with the love of Chriſt, it lays hold upon, and poſſeſſes your affections; the affections being poſſeſſed, ſtir up many thoughts; thoughts are the very image of the ſoul, repreſent it, to ſhew you what the ſoul is: and thoſe things concerning which your thoughts do moſt abound, that carries the frame of the ſoul. Let a man profeſs what he will, if his thoughts are generally converſant about worldly things, he has an earthly and worldly mind; and if his thoughts are converſant about ſenſual things, he has a ſenſual and carnal mind; for whatever he may outwardly ſay, as he thinks ſo is he; there is the image and likeneſs of the ſoul.

Now, if we are affected with the love of Chriſt, it will beget in our ſouls many thoughts of Chriſt, in our lying down and in our riſing up, in our beds, in our ways, on our occaſions, as well as in ordinances. If indeed our hearts are affected with the love of Chriſt, our

thoughts of Chriſt will abound, and thoſe thoughts will work again on our affections, and conform our ſouls more and more unto the image of Jeſus Chriſt. That man who thinks much of the earth, becauſe affected with it, his ſoul is like the earth; and that man who thinks much on the love of Chriſt, becauſe he is affected with it, his ſoul is like Chriſt.

If it has not been thus with us, brethren, in our preparation, for this ordinance, or at any time, that thoughts of Chriſt have not abounded, verily there has been a failing in us. Let us ſtrive for the future to amend it, that we may find the love of Chriſt begetting in us many thoughts of him, working upon our affections, and with a transforming power changing the frame of our ſouls into his own likeneſs.

Again, 2. The love of Chriſt, if we are affected with it, has an attractive power." John xii. 23. "And I, if I be lifted up, will draw all men unto me." I cannot ſtay to ſhew you the drawing power and efficacy there is in the love of Chriſt when dying on the croſs; but this I will ſay, it is that which converted the world of all that did believe. It was the love of Chriſt, ſet forth in his death as one crucified for them, that drew all men unto him. "When I am lifted up, when I have accompliſhed, manifeſted and evidenced the unſpeakable love which I have for the ſinful ſons of men, in being lifted up for them, I will draw them unto me." If you have a true ſenſe, brethren, of the love of Chriſt in dying for you, it will draw your ſouls unto him. Cant. i. 4. "Draw me, we will run after thee." I do not now ſpeak to you about the firſt drawing of Chriſt, which is as unto believing; I hope Chriſt has ſo drawn all our ſouls; but the following efficacy of the love of Chriſt, to draw ſouls that do believe nearer unto him. Whoever is ſenſible of this attractive power of the death of Chriſt, it will have this efficacy upon him, it will have adherence and delight; it will cauſe him more to cleave to Chriſt. The ſoul will cleave to Chriſt with delight, that is affected with the attractive drawing power of his loving kindneſs in his death. There is a great deal in that word, "Cleave unto Chriſt with love and delight," with the beſt of our affections and deareſt of our valua-

tions, to cleave to him with truſt, and to him alone. I do but remind you of what you know, that you may reduce it into practice. Pray, in this ordinance, labour to have ſuch a ſenſe of the drawing power of the love of Chriſt in his death, that you may reſolve to cleave unto him with full purpoſe of heart, to cleave unto this Chriſt who has thus loved us.

3. Whenever we are affected with the love of Chriſt, it is accompanied with a conſtraining power, 2 Cor. v. 14. "The love of Chriſt conſtraineth us," and that conſtraint is unto obedience; it conſtrains us to judge, that we ought to live to him who died for us. It is a bleſſed thing, brethren, to walk in our obedience under a ſenſe of the conſtraining efficacy of the love of Chriſt. Take but this one word to diſcover to you, whether you walk in your obedience under a ſenſe of the conſtraining power of Chriſt, it comprehends all others, 1 John v. 3. "His commandments are not grievous." When a ſoul works out of love, what it doth is not grievous. And the inward and outward commands of Chriſt will be grievous to all that are not under the conſtraining power and efficacy of his love.

I have no more to ſay, but only to tell you, that we ſhould labour to have our hearts affected with the love of Chriſt in this ordinance. I have ſhewed you the danger, if it be otherwiſe; and given you ſome ways to examine your hearts, whether they are ſo affected or not. The Lord grant, that where they are, it may be increaſed; and where they are not, that God would renew it by his Spirit in us.

DISCOURSE XXI.

October 29. 1676.

WE have had, through the providence of God, ſo good and ſeaſonable a word unto the preſent occaſion, that there is no need, as well as but little time to offer any thing farther unto you. Yet a few words,

in compliance with what we have heard, may not be altogether unſeaſonable or unuſeful.

Our buſineſs and duty is to ſet forth the ſufferings and death of our Lord Jeſus Chriſt, and therein principally to call to mind his love What you have heard may very well occaſion us to think of that paſſage of the apoſtle, wherein he earneſtly prays for them.

Eph. iii. 29.

And to know the love of Chriſt, which paſſeth knowledge.

This is a peculiar kind of expreſſion ; the meaning is, that we may know that, experimentally, which we cannot know comprehenſively ; that we know that in its power and effects, which we cannot comprehend in its nature and depths. . A weary perſon may receive refreſhment from a ſpring, who cannot fathom the depths of ihe ocean from whence it doth proceed. And if we would have our hearts in this ordinance, and at other times, affected with the love of Chriſt, which is the thing we are to aim at, (to know his love, and to experience the power of it), it is of great advantage to us to conſider, that it is ſuch a love as paſſes knowledge, that our faith concerning it muſt iſſue in admiration, not comprehenſion.

I ſhall name two or three things, that may give a little ſenſe of this love as it paſſes knowledge.

1. The love of Chriſt is the fountain and ſpring of all the glory that is in heaven, or ſhall be there unto all eternity. God's eternal glory is eternally the ſame ; "from everlaſting to everlaſting thou art God ;" but all the created glory that is in heaven, or ever ſhall be there, ſprings out of the love of Chriſt. It is true, the angels were not redeemed by him, but they were confirmed by him. They were not recovered out of a loſt eſtate by him, but they were continued in their firſt eſtate by him. Hence it is, that God "gathered all things in heaven and earth unto an head in him, "Eph. i. 10. And there is a great deal to the ſame purpoſe in that expreſſion of the apoſtle, when he had

mentioned "principalities and powers," Col. i. 7. "In him all things conſiſt," they have their conſiſtence in him. All would diſſolve and fall to nothing, if they had not their conſiſtence in Jeſus Chriſt. Certainly this is a love that paſſes knowledge, that is the fountain and ſpring of all the glory that is in heaven. If God help us by faith to look within the vail, and to take a view of all thoſe glories wherewith the Holy God is encompaſſed, we ſhall ſee that this love is the fountain and ſpring of them; the interpoſition of Chriſt ſaved the creation, and brought in that everlaſting glory that ſhall dwell in heaven. God knows this love, God underſtands the way of it; but as to us it paſſes knowledge.

Again. 2. This love of Chriſt paſſes the comprehenſion and knowledge of angels; and therefore Peter tells us, 1 Pet i. 12. ſpeaking of the ſufferings of Chriſt, and the glory that followed, "Which things, (ſays he), the angels deſire to *bow down*, and look into." The angels in heaven live in an admiration of the love of Chriſt unto ſinners, that is, that love he expreſſed in ſuffering, and in the glory that did enſue. And O! what thoughts ought we to have of this love, who have all the benefits of it? The angels had no benefit by the ſufferings of Chriſt, but their benefit and advantage enſued on the aſſumption of the human nature to bring the creation into a conſiſtence, and his interpoſition between God, and all his creatures. They admire and adore it. What ought ſuch poor creatures as we are to do? It may well be ſaid to paſs our knowledge, for it paſſes the knowledge of all the angels in heaven.

3. It paſſes knowledge, in that the effects of it in Chriſt himſelf paſs all our knowledge and comprehenſion. To give but two inſtances.

(1.) His condeſcenſion to aſſume our human nature paſſes all our comprehenſion. No man can fully underſtand the myſtery of the aſſumption of our nature into the perſonal ſubſiſtence of the Son of God. Some diſpute, whether we ſhall underſtand the myſtery of the incarnation in heaven; here we believe it. It is love which paſſes knowledge, that the eternal Son of God ſhould take our nature into perſonal union with himſelf; it is that we may admire and ought to admire; and God

help us, we are such poor earthly creatures, that we cannot admire it as we ought; though it be much in our nature to admire what we cannot comprehend.

(2.) We cannot fully understand his passion and sufferings. God alone knows what is in the curse of the law; we do not know it. God alone knows what is the true desert of sin; it cannot be fully understood by any but himself. They who undergo it, must suffer to eternity; there is no end; they never see, never know what sin deserved. How do we know then what Christ suffered, when the punishment due to our sin, when all our iniquities met upon him, with the curse of the law? God only knows what is in these things; the fruits and effects of this love in himself, in his incarnation and passion, are past our knowledge, therefore the love itself surpasses our knowledge.

4. Give me leave to say, the very fruits of it in ourselves do pass knowledge. No man that lives knows what there is in these three general heads of the fruits of Christ's love, in justification and pardon of sin, in the renovation and sanctification of our natures, and in the inhabitation and consolations of the Holy Spirit. No man living can find out these things to perfection. None of us fully understands and comprehends what it is to be justified in the sight of God, to have sin pardoned, to have our natures renewed, and transformed into the likeness of God, and to have the Holy Ghost dwell in us. The love of Christ therefore passes all knowledge, for the very fruits of it in ourselves are beyond what we can comprehend; there is a greatness in them we cannot reach unto. Why then, my brethren, let us labour to have our hearts affected with this love. If God would be pleased to give unto every one of us some sense and impression of the greatness of this love of Christ, glance it into our hearts, beam it upon us in this ordinance, we should have cause to bless him all the days of our lives. The faith and light of it issue in admiration; the light of glory will bring us to comprehension: Let us have such a sense as may cause us to admire what we cannot now comprehend.

(1.) I could speak something, but I will not now, to the actings of faith in admiration; it being the proper

nature of faith to iſſue itſelf in the admiration of that which is infinite. If we can get our ſouls up to an holy admiration of this love, we have ſome gracious ſenſe of it upon our hearts, if we can go no farther.

(2.) Let us learn to run up all the mercies we are partakers of, whatſoever it be we value, to the proper ſpring, "Who loved me, and gave himſelf for me." If we have any relief, or ſupply, or refreſhment of ſoul, in a ſenſe of pardon of ſin, in ſpiritual light or conſolation, pray let us exerciſe ourſelves to run up all theſe things to the fountain: it is all from the love of Chriſt, that unſpeakable love which paſſes knowledge.

(3.) In this let us be aſhamed, ſeeing the love of Chriſt to us is ſuch as paſſes our knowledge, our love to him is ſo weak, that ſometimes we know not whether we have any or not. For this let us be greatly humbled. This is not the way to anſwer that love which paſſes knowledge, to know not whether we love Chriſt again or not. Let us be aſhamed for our want of love.

And *laſtly*, Let us abound in praiſe and thankſgiving for his love, and all the fruits of it.

For my part I do not know, whether that viſion in Rev. v. 9. does expreſs the rejoicing of the church above, or the duty of the church below; but both, I am ſure, are of ſo near affinity, that apply it to which you will, you do not miſs it. And what do they there? why, it is ſaid, "They ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals of it: for thou waſt ſlain, and has redeemed us to God by thy blood, out of every kindred and tongue, and people, and nation; and haſt made us unto our God kings and prieſts," *&c.* And it is ſaid again, "Worthy is the Lamb that was ſlain, to receive power, and riches, and wiſdom, and ſtrength, and honour, and glory, and bleſſing;" and again he repeats it in ver. 13. I ſay, I know not whether this be a repreſentation of the rejoicing of the church above, or a repreſentation of the duty of the church below; but I can conclude from it, that the enjoyment of the one and the duty of the other, conſiſts greatly in continual giving praiſe and thankſgiving to Chriſt, for his unſpeakable love in our redemption.

DISCOURSE XXII.

February 18. 1676.

WE are met here to remember the death of Chriſt in the way and by the means that he himſelf hath appointed; and in remembering the death of Chriſt, we are principally to remember the love of Chriſt, "who loved us, and waſhed us from our ſins in his own blood;" and that which on our part is required herein, is faith in Chriſt who died for us, and love to Chriſt, who loved us ſo, as to give himſelf an offering and a ſacrifice to God for us.

1. That which I would now obſerve is this, (to make way for the ſtirring up of our love) that the perſon of Chriſt is the adequate complete object of the love of God, and of the whole creation that bears the image of God, I mean, the church of God above, the angels and ſaints; and the church of God below in believers, which are the creation that has the image of God upon it.

The perſon of Chriſt is the firſt complete object of the love of God the Father. A great part (if I may ſo ſpeak, and I muſt ſo ſpeak) of the eſſential bleſſedneſs of the holy Trinity, conſiſts in the mutual love of the Father and the Son, by the Holy Ghoſt, which is the love of them both.

That which I would now take notice of, I ſay, as the foundation of all, is this, that the divine nature in the perſon of the Son, is the only full, reſting complete object of the love of God the Father. I will give you a place or two of ſcripture for it, and ſo go on to another inſtance. Prov. viii. 30. "Then (ſaith he, that is, from everlaſting,) I was by him, as one brought up with him; and I was daily his delight, rejoicing always before him," that is, as the ſpecial object of his love; as among you men one that is brought up with you, as your child is. The delight of the Father from all eternity was in the Son. The ineffable love and mutual delight of the Father and

the Son by the Spirit, is that which is the leaſt notion we have of the bleſſedneſs of the eternal God. John i. 18. "The only begotten Son, who is in the boſom of the Father." Pray obſerve it, that I yet ſpeak only of the divine perſon of Chriſt antecedent unto his incarnation, and the ineffable mutual love of the bleſſed perſons in the holy Trinity, which Jeſus Chriſt wonderfully ſets out in John xvii. There is his relation unto God, he is the only begotten Son, by eternal generation; what follows? he is in the boſom of the Father, is in the Father's eternal infinite love. Herein is God's love; and every thing elſe of love is but a free act of the will of God. a free emanation from this eternal love between the Father and the Son. God never did any thing without himſelf, but the end of it was to manifeſt what is in himſelf. The old and new creation that God hath wrought, was to manifeſt what was in himſelf. God made this world to manifeſt his power and wiſdom; God made the new world by Jeſus Chriſt, to manifeſt his grace, his love, goodneſs, &c.

The ſole reaſon why there is ſuch a thing as love in the world, among the creatures, angels or men, that God ever implanted it in the nature of rational creatures, was, that it might ſhadow and repreſent the ineffable eternal love that the Father had unto the Son, and the Son unto the Father by the Spirit.

Contemplative men of old did always admire love, wherein they would have the life, luſtre, and glory of all things to conſiſt; but they could never ſee the riſe of it: and they traced ſome things to this, that God neceſſarily loved himſelf; and it is true, it cannot otherwiſe be; but God's loving of himſelf, abſolutely as God, is nothing but his eternal bleſſed acquieſcence in the holy, ſelf-ſufficing properties of his nature. This they had ſome reach after; but of this eternal ineffable love of the Father to the Son, and of the Son to the Father by the Spirit, that they had no conjecture of. But this is the fountain and ſpring-head; and all ſuch things as love in the old and new creation, as I ſaid, is but to reſemble and ſhadow out this great prototype of divine love. I acknowledge there is little diſcerned of theſe things, by reaſon of the weakneſs of our under-

ſtandings; but the ſcripture having ſo directly declared to us the mutual love of the Father and the Son, (which truly is of ſuch ſingular uſe, that I would fix perſons upon it in conceiving of the doctrine of the Trinity), that it is matter of admiration and thankfulneſs to us. Here lies the foundation of all love, whereunto we hope to reduce our love unto Chriſt, viz. in the unchangeable love of the Father to the Son.

2. The perſon of Chriſt as veſted with our nature, and undertaking the work of mediation, is the firſt object of the Father's love, wherein there is any mixture of any thing without himſelf.

The firſt love of God the Father to the Son is that we call *ad intra*, where the divine perſons are objects of one another's actings; the Father knows the Son, and the Son knows the Father; the Father loves the Son, and the Son loves the Father; and ſo conſequently of the Holy Ghoſt, the medium of all theſe actings.

But now, I ſay, the firſt act of the love of God the Father, wherein there is any thing *ad extra*, or without the divine eſſence, is the perſon of Chriſt, conſidered as inveſted with our nature. And had not the love of God been fixed in the firſt place in all things upon the perſon of Chriſt, there would have been no redundancy, to us, nor communication of love unto us. From the firſt eternal love of God proceeds all love that was in the firſt creation; and from this ſecond love of God to the perſon of Chriſt, as incarnate, proceeds all the love in the ſecond creation. See how God expreſſes it in a proſpect of what he ſhould be, Iſa. xlii. 1. "Behold my ſervant whom I uphold, mine elect in whom my ſoul delighteth." And this is ſingular in the whole ſcripture, that God ſpake the ſame words twice from heaven immediately, and they were theſe, "This is my beloved Son, in whom I am well pleaſed;" at his baptiſm, Mat. iii. 17. and at his entrance on his ſufferings, Mat. xvii. 5. which was the voice which came from the excellent glory. I would obſerve this unto you, becauſe I think it is what God would have us take notice of, the emphaſis in the words, "Behold my ſervant, mine elect, my Son, my beloved Son! (what of him)? in whom I reſt, in whom I am well pleaſed and delighted." All of them

emphatical words. Saith God, Let the ſons of men (I ſpeak it from heaven again and again) take notice of this that the infinite love of my whole ſoul is fixed on the perſon of Jeſus Chriſt, as incarnate. And you will find the Lord Jeſus Chriſt pleading this as the ground of that truſt committed unto him, and all that he received, John iii. 35. " The Father loveth the Son, and hath given all things into his hand." John v. 20. " The Father loveth the Son, and ſheweth him all things that himſelf doth; and will ſhew him greater works than theſe." He lays the foundation of all the truſt that God the Father committed unto him, in the peculiar love of the Father to him as the Son incarnate.

Truly I ſhall not go beyond this foundation, to manifeſt to you, that the perſon of Chriſt is the complete adequate object of the love of the Father. The great ſatisfaction of the ſoul of God, wherein he reſts and delights, conſiſts in love to Chriſt as incarnate.

I will make but this one inference from it; proportionable to the renovation of the image and likeneſs of God upon any of our ſouls, is our love to Jeſus Chriſt. He that knows Jeſus Chriſt moſt, is moſt like unto God, for there the ſoul of God reſts, there is the complacency of God; and if we would be like to God, have pledges in ourſelves of the renovation of this image upon us, it muſt be in the gracious exerciſe of our love to the perſon of Jeſus Chriſt. And pray let me obſerve it to you, the world, that is full of enmity to God, doth not exerciſe its enmity againſt God immediately under the firſt notion of God, but exerciſeth its enmity againſt God in Chriſt: and if we return to God by the renovation of his image, we do not exerciſe our love to God immediately as God, but our love to God by and in Chriſt; that ye through him might believe in God. Here is a trial, brethren, of our return to God, and of the renovation of his image in us, viz. in our love to Jeſus Chriſt. There God and man do meet, there God and his church above and below centre. The Lord grant that this ordinance may be the means to ſtir up our hearts more to the exerciſe of this grace!

DISCOURSE XXIII.

July 8. 1677.

I SHALL ſpeak to them who have a mind to be found performing their duty; but it may be, it doth not occur to them what is particularly required of them. They are ſuch as are leaſt acquainted with this myſtery that I would have moſt reſpect unto, that nothing of God's proviſion in his houſe may be loſt to his children, for want of underſtanding aright to come to his table, where he makes this proviſion.

I pray you, brethren, exerciſe your thoughts unto the inſtitution of this ordinance, wherein you exerciſe your obedience; unto the propoſition of Chriſt in this ordinance, wherein conſiſts the peculiar acting of your faith; and unto the exhibition of Chriſt in this ordinance, which is the ground of your thankfulneſs.

What ſhall I do that I may pleaſe God now, pleaſe Jeſus Chriſt, and benefit my own ſoul in the adminiſtration of this ordinance?

Why, 1. Conſider the inſtitution of it, wherein we have the authority of Jeſus Chriſt put forth, and acting towards our ſouls. "Do this in remembrance of me." Labour therefore to bring your hearts into an actual obedience to the authority of Jeſus Chriſt in what we are about. This the Lord Jeſus doth require at our hands. We do not come here in a cuſtomary manner to ſatisfy our convictions, becauſe we ought to come; we do not come here merely to make uſe of our privilege, but our hearts are to bow to the authority of Jeſus Chriſt. Conſider, I pray you, the inſtitution of this ordinance, and labour to bring your ſouls into actual obedience to Jeſus Chriſt. We do it becauſe Chriſt has required it of us. If our hearts are in that frame, that we are here upon the command of Chriſt, to do what he has appointed, and we can recommend our conſciences unto him, that it

is in obedience to his command that we are here, then our obedience is in exercise.

2. Consider the proposition that is made of Jesus Christ in this ordinance to us, that our faith may be in its proper exercise.

The Lord take off our hearts from the consideration of the outward signs merely. Christ in his love, Christ in his bloodshed, agony and prayer, Christ in his death is here proposed before us. "Ye shew forth the Lord's death." Who proposes it? He that hath appointed these things proposes it. And there is the engagement of the faithfulness of God and Christ in this proposition and tender that is made of Jesus Christ; and it is a peculiar way, and as I could prove, full of love, that God hath found out a way to propound Christ as dying, and crucified, to all our souls. Therefore stir up your hearts to this. To every one of you there is, by the grace and faithfulness of God, a proposal of Jesus Christ in his death, and all the benefits of it, unto your souls. The whole question is, Whether you will stir up your hearts to a new and fresh receiving of Jesus Christ, who is thus proposed and tendered unto you, evidently crucified before your eyes, offered to you by the love and faithfulness of God? But if we do not endeavour every one of us, in the participation of this ordinance, a fresh acceptance of Jesus Christ, we do what we can to make God a liar, as though he was not tendered unto us. The especial exercise of your faith in this ordinance, is upon the love, grace and faithfulness of God, proposing and tendering of Christ unto you, the death of Christ, and the benefits of Christ in this way which he has chosen; submit unto it, and embrace it.

3. As your obedience is required with respect to the institution; (we give this account before God, angels and men, that we are here in obedience to the command of our Lord Jesus Christ); and as faith is required with respect to the proposition of Christ, whereby he is evidently proposed and tendered by God unto us; so in this ordinance, to them that believe, there is an exhibition of Christ: Christ is really exhibited and communicated to the souls of men, who exercise faith upon him in this

ordinance; really exhibited with all the benefits of his death. And want of receiving by faith in particular Chriſt as exhibited and communicated in this ordinance, is the great ground of our want of profiting by it, and thriving under it; of our want of receiving ſtrength, joy, and life by it; becauſe we do not exerciſe ourſelves to the receiving of Chriſt as he is exhibited, as God doth really give him out, and communicate him to them that do believe.

That there is ſuch an exhibition of Chriſt, appears, (1.) By the ſacramental relation there is between the outward elements and the thing ſignified. "This is my body, (ſays Chriſt; this bread is ſo; and) this is my blood." It is the body of Chriſt and the blood of Chriſt, that we are invited to the participation of. If there was no more in this ordinance exhibited, but only the outward elements, and not by virtue of ſacramental relation upon God's inſtitution, the body and blood of Chriſt, his life, and death, and merits exhibited unto us, we ſhould come to the Lord's table like men in a dream eating and drinking, and be quite empty when we have done, for this bread and wine will not ſatisfy our ſouls.

(2.) As it is plain from the ſign and the thing ſignified, that there is a grant, or a real communication of Jeſus Chriſt unto the ſouls of them that do believe; ſo it is evident from the nature of the exerciſe of faith in this ordinance; it is by eating and drinking. Can you eat and drink unleſs ſomething be really communicated? You are called to eat the fleſh, and drink the blood of the Son of man; unleſs really communicated, we cannot eat it nor drink it. We may have other apprehenſions of theſe things, but our faith cannot be exerciſed in eating and drinking, which is a receiving of what is really exhibited and communicated. As truly, my brethren, as we do eat of this bread, and drink of this cup, which is really communicated to us, ſo every true believer doth receive Chriſt, his body and blood, in all the benefits of it, that are really exhibited by God unto the ſoul in this ordinance: and it is a means of communicating to faith.

We come to receive a crucified Chriſt, come to be made partakers of the body and blood of the Lord, to

have the Lord Jesus really united to our hearts more and more. The Lord open our hearts to embrace the tender, receive the exhibition, take in Jesus Christ as food, that he may be incorporated in our hearts by faith, that he may dwell in us plentifully, more and more; that we may go away refreshed by this heavenly food, this glorious feast of fat things which the Lord has made in his mount for his people. The whole of our comfort depends on our particular receiving of Christ by faith, and carrying him away by believing.

DISCOURSE XXIV.

September 30. 1677.

WE are met together again, by the patience and kindness of God, for the celebration of this great ordinance, and therein to shew forth the death of the Lord.

I have often spoken to you on this occasion concerning the nature of this ordinance, the expression of the love of God and Christ that is in it, and the especial acts of faith and love that are required of us in this ordinance.

I have one word now somewhat of another nature, but yet such as I judge not unseasonable; and it is to this purpose, that we, who so frequently enjoy the privilege of the representation of the death of Christ unto us, ought to be very diligent in enquiring after an experience of the power of the death of Christ in us. Without this, our privilege will not be to our advantage.

The power and efficacy of the death of Christ, which we now remember in a peculiar manner, is two-fold,

1. Towards God, as the consummation of the sacrifice of atonement. This we have often spoke to.

2. Towards our own souls, towards the church; and that is to be an example, a precept, a pattern of what is to be wrought in us. In this sense the power of the

death of Chriſt is its efficacy to conformity with Chriſt in his death. It is to be "crucified with Chriſt," as the apoſtle ſpeaks, Gal. ii. 20. Power comes forth from the death of Chriſt, if received by faith in a due manner, to render us conformable to him in the death of ſin in us. The apoſtle has a great and glorious word concerning himſelf, 2 Cor. iv. 10. "Always bearing about in the body, the dying of the Lord Jeſus." I acknowledge, the words are uſually applied to the repreſentation of the ſufferings of Chriſt, in the ſufferings of the miniſters of the goſpel, concerning which the apoſtle there diſcourſes; but the antitheſis in the following words, "that the life of Jeſus might be manifeſt in our body," does certainly lead to a larger ſenſe. Then, brethren, we may have an experience of the power of Chriſt in us, when we can ſay, we always carry about with us the dying of the Lord Jeſus, to carry it in our meditation, to carry it in our converſation, to carry it in our conſtant univerſal endeavours for conformity to it; and without this we have not experience of the power of his death in us, and it will not avail us to have the nature of his death repreſented to us.

1. We are always to "carry about the dying of Jeſus Chriſt," in our thoughts and meditations. O that our thoughts were much fixed upon it! I verily believe that the life of faith doth anſwer in proportion to our thoughts about the dying of Jeſus. The dying of Jeſus compriſeth the love from whence he died, the death itſelf he died, and the end for which he died. Let us carry about us always thoughts hereof, for his ſake who loved us, and who died for us. Meditate more on theſe things.

2. In our converſation. It is not a time to reflect upon any, unleſs I did it upon myſelf. But truly, brethren, I am afraid we do not carry about and manifeſt to all the dying of the Lord Jeſus in our converſation; to perform all things, ſo as it may appear and be made manifeſt to ourſelves and others, that our hearts are ſet upon his dying love, that we have not ſuch quick, ſuch active, and vigorous affections to the world, and the things of the world, nor that fury of diligence after them and in them, as other men have, and we have had; we cannot do it; the dying of the Lord Jeſus crucifies

our hearts. Theſe are hard words I know; how far from our practice! But if we live not in an endeavour after it, in all things to manifeſt that our hearts are full of the dying of the Lord Jeſus, we have not experience of the power of it in our ſouls. Theſe things depend on one another. If we dwelt more upon this ſubject in our meditations, we ſhould manifeſt it, and carry it about, and repreſent it more in our converſation.

3. Carry it about in a conſtant endeavour for conformity to Jeſus Chriſt in all things in his death. Did Chriſt die, and ſhall ſin live? Was he crucified in the world, and ſhall we have quick and lively affections to the world? O where is the temper and ſpirit of that apoſtle, who by "the croſs of Chriſt was crucified to the world, and the world crucified to him?" If there be any among us that ſhould be indulgent to the life of any one luſt or corruption, that ſoul can have no experience of the power of the death of Chriſt in himſelf, cannot carry about him the dying of Chriſt. Endeavour to deſtroy ſin, that we may be like unto Chriſt.

I will not make particular application of theſe things to all the concerns of our walk, but leave it with you, with this word, begging of you, and my own heart, and of God for us all, that having theſe bleſſed repreſentations of the death of Chriſt to us, we may have no reſt in our ſpirits, but when we have experience of the power of the death of Chriſt in us.

DISCOURSE XXV.

September 20. 1682.

IT is a common received notion among Chriſtians, and it is true, that there is a peculiar communion with Chriſt in this ordinance, which we have in no other ordinance: that there is a peculiar acting of faith in this ordinance, which is in no other ordinance. This is the

faith of the whole church of Chriſt, and has been ſo in all ages. This is the greateſt myſtery of all the practicals of our Chriſtian religion, a way of receiving Chriſt by eating and drinking, ſomething peculiar that is not in prayer, that is not in the hearing of the word, nor in any other part of divine worſhip whatſoever; a peculiar participation of Chriſt, a peculiar acting of faith towards Chriſt. This participation of Chriſt is not carnal, but ſpiritual. In the beginning of the miniſtry of our Lord Jeſus Chriſt, when he began to inſtruct them in the communication of himſelf, and the benefit of his mediation to believers, becauſe it was a new thing, he expreſſes it by "eating his fleſh, and drinking his blood," John vi. 53. "Unleſs ye eat the fleſh, and drink the blood of the Son of man, ye have no life in you." This offended and amazed them. They thought he taught them to eat his natural fleſh and blood. "How can this man give us his fleſh to eat?" They thought he inſtructed them to be canibals. Whereupon he gives that everlaſting rule for the guidance of the church, which the church forſook, and thereby ruined itſelf; ſaith he, "It is the Spirit that quickeneth, the fleſh profiteth nothing; the words that I ſpeak, they are ſpirit, and they are life." It is a ſpiritual communication, ſaith he, of myſelf unto you; but it is as intimate, and gives as real an incorporation, as if you did eat my fleſh and drink my blood. The church forſaking this rule of a ſpiritual interpretation, ruined itſelf, and ſet up a monſter, inſtead of this bleſſed myſterious ordinance.

We may enquire, therefore, how faith doth peculiarly act itſelf towards Chriſt in this ordinance, whereby we have a diſtinct participation of Chriſt, otherwiſe than we have by and in any other ordinance whatſoever. And I would mention four things unto you, which you may make uſe of.

1. That faith hath a peculiar reſpect to the ſole authority of Chriſt in the inſtitution of this ordinance.

All other ordinances draw upon the light of nature, and upon the moral law, as prayer, preaching the word, and ſinging of pſalms to the praiſe of God; but this, that we ſhould receive Jeſus by eating of bread, and drinking of wine, has no reſpect to the light of na-

ture, or the moral law at all; and we ſhould as ſoon chuſe to honour God by ſacrifices, and eating the fleſh of them, if it were not for the authority of Jeſus Chriſt. Herein doth faith give honour to Chriſt in his kingly office. This is the moſt direct profeſſion of the ſubjection of our ſouls and conſciences to the authority of Chriſt, in all our religion. We can give no other reaſon, we can take no alluſion from things, but merely this, Chriſt would have it ſo.

2. Faith hath a peculiar reſpect to the love of Chriſt in dying for us, making the atonement for us by his blood, and therein the glorifying of the wiſdom, love, and grace of God the Father. Faith is led into ſpecial communion with Chriſt as dying for us to make the atonement; and therein we give glory to Chriſt in his prieſtly office in a peculiar manner in this ordinance, it reſpecting the ſacrifice of Chriſt, whereby he made atonement for us.

3. Faith hath reſpect to this ſpecial manner of the exhibition of Chriſt to the ſouls of believers, under the outward ſigns and ſymbols of bread and wine by his inſtitution, making ſuch a ſacramental union between the thing ſignified and the ſign, that the ſigns remaining to be what they are in themſelves, they are unto us the thing that is ſignified, by virtue of the ſacramental union that Chriſt hath appointed between his body and blood, and the benefits of it; and this bread and wine, though not changed at all in themſelves, yet they become to us by faith, not what they are in themſelves, but what is ſignified by them, "the body and blood of Chriſt." Herein we give glory to Chriſt in his prophetical office. It is he who has revealed, taught, and inſtructed his church in this truth, which depends on the ſacramental union which follows by his inſtitution. That is the third thing wherein faith peculiarly acts itſelf in this ordinance.

4. The fourth thing is, the myſterioufneſs, which I leave to your experience, for it is beyond expreſſion, the myſterious reception of Chriſt in this peculiar way of exhibition. There is a reception of Chriſt as tendered in the promiſe of the goſpel; but here is a peculiar way of his exhibition under outward ſigns, and a myſterious

reception of him in them really, ſo as to come to a real ſubſtantial incorporation in our ſouls.. This is that which believers ought to labour after an experience of in themſelves; to find that indeed under theſe four conſiderations, they ſubmit to the authority of Jeſus Chriſt in a peculiar manner, giving him the glory of his kingly office; mixing faith with him as dying and making atonement by his blood, ſo giving him the glory and honour of his prieſtly office; much conſidering the ſacramental union that is, by his inſtitution, between the outward ſigns and the thing ſignified, thus glorifying him in his prophetical office; and raiſing up their ſouls to a myſterious reception and incorporation of him, receiving him to dwell in them, warning, cheriſhing, comforting and ſtrengthening their hearts.

I have mentioned theſe things as thoſe which lie in your practice, and to obviate that (if I may mention it) which you may be tried with. There is but one plauſible pretence that our adverſaries, who deſign to oppreſs us, have in this buſineſs: If, ſay they, there be not a real preſence and a real ſubſtantial tranſmutation of the elements into the ſubſtance of the body and blood of Chriſt, ſhew you a way whereby you may have a peculiar communion with Chriſt, any more than in the word preached. We ſay, we have in theſe things experience of a peculiar communion with Chriſt, in a way made proper to this ordinance, which is not to be found in any other ordinance.

THE END.